CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS. BOSTON, SATURDAY, DECEMBER 28, 1844. VOL. XXIII.—NO. 52.

For the Register.

BIBLE THEOSPHY. NO. IX.

SCRIPTURAL STANDARD OF MORALITY.

We have taken and endeavored to illustrate the position that the Bible inculcates the doctrine of moral distinction and recompense; the responsibility of men for their conduct; their subjection to a tribunal of judgment which dispenses to them rewards for virtue and punishments for iniquity. But there is a previous question; there must be a principle which underlies the whole subject of moral distinction. *On what account is it that some acts of men are right and others wrong?* By what principle is the difference made and determined? What is the standard of Biblical morality?

The Bible being written in popular language, and for the use of 'the common people,' it may be difficult to find in it the recognition of a philosophical distinction between good and evil. It evidently proceeds on the assumption that men understand this distinction; that it is inscribed on the tablet of the human heart; that they discern the difference between righteousness and sin, in the same manner that they do the difference between beauty and deformity; that they do it *constitutionally*. But as all popular distinctions must, *fundamentally*, stand on some philosophical principles, it may not be to no purpose, to inquire *what* generical principles of right and *wrong* are recognized in the Holy Scriptures. And in answer to the question, what recognition of this kind may be found in the Bible, we say;

1. *That obedience to divine commands* is recognized as a fundamental principle of righteousness. God commanded Adam to abstain from the use of the fruit of a tree in the midst of Eden. It was, therefore, right that he should maintain a course of perpetual and indefectible abstinence. And it was wrong for him to indulge his appetite for that interdicted fruit. And this is the judgment pronounced in the Bible. God commanded Noah to build an ark for his preservation against an impending flood. The patriarch, therefore, did right in yielding obedience to this command. And Abraham did right to emigrate from his native country; and also to lift up his own son upon the altar; because he was divinely commanded in both these cases. The prophet Samuel uttered the very just and pithy sentiment; 'Behold, to obey is better than to sacrifice; obedience is more acceptable to God than the fat of rams.' The prophet Jeremiah is equally emphatical. 'Then the Lord said unto me, proclaim all these words in the cities of Judah and in the streets of Jerusalem; hear ye the words of this covenant and do them; for I earnestly protested unto your fathers, from the day when I brought them out of Egypt unto this day, rising up early and protesting, saying, '*Obey my voice.*' For I spake not unto *your fathers, in* that day, concerning offerings or sacrifices; but *this thing* commanded them, saying, 'Obey my voice, and I will be your God, and ye shall be my people, that it may be well with you.' The point before us is clear and will not be doubted. When God has revealed His will in regard to a man's conduct, it is his duty, at all events, to obey that will. The motive of obedience to God is a right motive. And the structure of the human mind is fitted to this character of duty. There is in the human mind a sentiment of *loyalty to just authority*. It is as *natural* to a child to obey authority, as it is to tell the truth. It will not utter falsehood, nor transgress the word of authority, until, through the influence of temptation, these natural sentiments of moral propriety are sinned against and perverted. Obedience, then, is a Scriptural fundamental of moral goodness.

But there must be a principle underlying even this. What if God should command men to be cruel, lascivious, untruthful and proud? Would divine authority change moral wrong into moral right? The evident fact is, that the foundations of right and wrong were laid anterior to the promulgation of any verbal law. They are wrought in the very structure of the human soul. And thus are 'men a law unto themselves.' And do the Scriptures throw any light on this point of our subject? Do they tell us what is the ultimate principle; the rationale, of moral virtue?

2. They recognize *charity* to be the mother, the princess, of all the moral graces; that though a man possess all the others, yet if destitute of this, he is 'nothing.' What then is charity? *It is the love of the right.* Whoever desires, and aims and strives, to do the right, acts virtuously. He will love to be just, because it is right; to be truthful, because it is right; to show mercy, because it is right; to be diligent in business, because it is right; to fear God and to keep His commandments, because it *is right so to do.* But why are these things right? Because man's *unperverted conscience approves them*, delights in them, loves them, and is offended with their opposites; with cruelty, falsehood, dishonesty, impureness, blasphemy and irreligion. And how came man into the possession of this conscience? God gave it to him, and gave it for the very purpose of enabling him to distinguish between good and evil; between what would benefit and bless, and what would harm and ruin him. This law of charity, then, though resulting immediately from the action of man's moral nature and from the fitness of things, stands ultimately on the will and work of God. It rests, also, on the fact, universally understood, that enjoyment is preferable to suffering; that happiness is better than misery.

3. The Bible inculcates the fundamental principle of *benevolent sympathy.* 'Thou shalt love thy neighbor as thyself.' No man is, or can be, indifferent to *his own* welfare. He *necessarily* loves himself. And this command of God, given both in the law and in the gospel, makes the love of self to be *the standard* of the love of our neighbor. No man can help loving himself; there is, therefore, no occasion for its injunction. And every man knows, or might know by reflection, that each individual of the human family, possesses *a self;* and that the welfare of this self is as dear to one as it is to another. It is, of course, as important and valuable. The law, while it is most *reasonable*, is also incomparably *useful.* Let it be universally obeyed, and the human world is renovated. It expels from the abodes of men all injustice, unkindness, fraud, idleness, oppression and impurity. To a great extent, in the stead of want there is competence, instead of oppression, there is compassion; instead of weeping there is the voice of joy; instead of discontent and sorrow there are contentment and happiness. Old things pass away, and the halcyon days come.

We have now mentioned the Scriptural standards of moral goodness; *obedience, charity* and *benevolent sympathy.* But are each of these equally fundamental? No: Charity is the generic principle. We have defined it to be *the love of right.* This love of right includes and implies the love of whatever possesses any measure of worth and value: the love of God; the love of man; the love of the brute: and by necessary implication the love of piety, of justice, of compassion, of purity, of diligence in every good work. It is thus that love is the *fulfilling* of the law. The scripturally good man aspires to 'whatsoever things are pure, honest, lovely, just and of good report.' He cherishes the sentiments of devotion, of uprightness, of loyalty, of meekness, of fidelity, of faith and hope toward God. He 'owes no man anything but love.' Charity is the bond of perfectness. The end of the commandment is charity.

The good man is actuated and governed essentially by *the law of his own mind.* The prescriptions of Holy Scripture can extend to only a comparatively few of the cases of actual life. It is impossible that such a perfect law should be given; a law furnishing a particular rule for every occasion. On most occasions a man must draw on his own conscience—not merely the moral impulse, but conscience enlightened and rational—to dictate the line of duty. Thus he acts *from himself*, and is as *free* as he is *loyal* before both Heaven and the world.

But which is *the genus; the substratum;* morality or religion? Which of them is identical with charity? We are not disposed to be contentious about *words.* Let every man make such use of them as he thinks fit. But, if allowed this liberty, we will say that morality and charity are identical terms; that morality is the substratum of all moral goodness; that 'pure religion' stands on true morality; that the latter, not the former, is the substratum, the genus. True morality is always good. It is good by itself. But religion may be sincere and real, but not perfectly good. Religion has little worth, except as it stands on morality. David, perhaps, was as sincerely religious as any man that ever lived; his religion may be pronounced perfect. Not so, however, his morality. The latter was sadly defective. Weighed in the balance of true morality, 'the man after God's own heart,' is found wanting. He shed blood; innocent blood, and that wantonly. 2 Samuel xxvii. 8, 9, 11. He also defiled himself with abominable lust. It was not without cause that he prayed, 'Deliver me from blood guiltiness, O God, for I was shapen in iniquity, and in sin did my mother conceive me.' S. F.

AN ANSWER TO THE QUESTION, 'WHY DO YOU GO TO THE UNITARIAN CHURCH?'

I. Because the Unitarians reject all human Creeds and Articles of Faith, and strictly adhere to the great Protestant principle, 'The Bible—the Bible only;' admitting no standard of Christian truth, nor any rule of Christian practice, but the words of the Lord Jesus and his Apostles.

II. Because the Unitarian doctrine can be expressed in the very words of Jesus and his Apostles without addition or comment: hence it appears to me most agreeable to the Scriptures.

'And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel, the Lord our God is *one* Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and all thy mind, and with all thy strength; this is the first commandment. And the second is likely, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth; for there is *one* God, and there is *none other* but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discretly, he said unto him, Thou art not far from the kingdom of God.' (Mark xii.)—'Father,—this is life eternal, that they might know *thee* the *only* true God, and Jesus Christ whom thou has sent.' (John xvii. 3.)—'To us there is but *one* God, the *Father*, of whom are all things; and one Lord Jesus Christ, by whom are all things.' (1 Cor. viii. 6.)—'God is *one.*' (Gal. iii. 20.)—'*One* God and Father of all, who is above all.' (Eph. iv. 6.)—'*One* God and one Mediator between God and men, the man Christ Jesus.' (1 Tim. ii. 5.)

III. Because, at the Unitarian Church I am not taught that those who do not believe the doctrine *there* maintained 'must, without doubt, perish everlastingly,' nor required to censure and condemn any man for differing from me in his religious sentiments, but am exhorted to live in charity with all men.

IV. Because *there* I am at full libety to judge for myself, and to exercise all the rights of conscience, without being exposed to the least censure or unkind treatment.

'One is your Master, even Christ; and all ye are brethren.' (Matt. xxiii. 8.)—'Stand fast, therefore, in the liberty wherewith Christ hath made you free, and be not entangled again in the yoke of bondage.' (Gal. v. 1.)

V. Because I can understand the doctrine taught there, and have not to assent to what is contrary to reason.

'Yea, and why even of yourselves judge ye not what is right?' (Luke xii. 67)—Your reasonable service,' (Rom. xii. 1.)

VI. Because I think it a duty and a privilege to unite in the worship of the '*one* God the *Father*,' according to the directions of my Lord and Savior Jesus Christ.

'After this manner, therefore, pray ye, *Our Father*,' &c. (Matt. vi. 9.—'The hour cometh, and now is, when the true worshippers shall worship the *Father* in spirit and in truth, for the *Father* seeketh such to worship *him*.' (John iv. 23.)—'In that day he shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the *Father* in my name, *he* will give it to you.' (John xvi. 2.)

VII. Because at the Unitarian Church, I can follow the example of *him* who was our example in all things, in worshipping *one* God, even the *Father*; without mingling in my devotions a 'God the Son,'—a 'God the Holy Ghost,'—or a 'holy, blessed and glorious Trinity,'—for all which, I find no warrant or example in my Bible.

'I thank thee, O Father, Lord of Heaven and Earth.' (Luke x. 21.)—'O my Father, if it be possible, let this cup pass from me.' (Matt. xxvi. 38.)—'Father, glorify thy Son—Holy Father, keep those thou hast given.' (John xvii. 1, 11.)—'Father, forgive them; for they know not what they do.' (Luke xxii. 34.)

VIII. Because, in the hymns *there* used, I am not continually shocked and confounded with expressions which appear equally inconsistent with reason and Scripture. I meet with no such passages as

> 'This *infant* is the *mighty God*,
> Come to be *suckled* and *adored*.'
> 'When God the *Mighty maker died*,
> For man the creature's sin.' [*Watts.*]

And others of a similar character, to be found in the spiritual songs used in many Churches popularly called Orthodox.

IX. Because, at the Unitarian Church, I hear Jesus of Nazareth who was crucified, preached as 'the Christ, the Son of the living God.'

It is impossible for the Supreme God to die, be buried, and raised from the dead; but the Apostle Paul declares, 'It is Christ that died.' (Rom. viii. 34.)—'That Christ died for our sins, according to the Scriptures; and that he was buried, and that he arose again the third day.' (1 Cor. xv. 3, 4.)

X. Because Unitarians teach the doctrine of 'the free Grace of God,'—his unmerited, unpurchased favor to mankind,—that salvation and eternal life are his free gifts through Jesus Christ, which is clearly the doctrine of Scripture.

'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' (John iii. 16.)—'The gift of God is eternal life, through Jesus Christ our Lord.' (Rom. vi. 23.)—'For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.' (Eph. ii. 8, 9.—'The grace of God that bringeth salvation, hath appeared to all men,' &c. (Tit. ii. 11.)

XI. Because, at the Unitarian Church, God is spoken of according to the Scriptures, as a Being who is infinitely wise, just and good, as the 'Father of all.' *There*, I hear nothing ascribed to him that is inconsistent with perfect wisdom, justice and goodness or with his character as the gracious Father of all, or with the declaration, 'GOD IS LOVE.'

XII. Because, *there* the crucified Jesus is exalted, as having attained his high dignity and glory, and his appointment to be the Savior and Judge of the world, as the reward of his obedience and perfect righteousness.

'He humbled himself, and became obedient unto death, wherefore God also hath highly exalted him.' (Phil. ii. 8. 9.) 'Thou hast loved righteousness, and hated iniquity; therefore God, even *thy* God, hath anointed thee with the oil of gladness above thy fellows.' (Heb. i. 9.)

XIII. Because, *there* the Gospel is asserted to be the ministration of the Spirit, and the divine influence to be universal and perpetual.

'How shall not the ministration of the spirit be rather glorious?' (2 Cor. iii. 8.)—'For in him we live, and move, and have our being.' (Acts xvii. 28.) 'For of him, and through him, and to him are all things.' (Rom. xi. 36.)—'One God and Father of all, who is above all, and through all, and in you all.—(Eph. iv. 6.)

XIV. Because, *there* the necessity of personal righteousness is insisted on, and the spirit of Christ, and conformity to his example made essential to genuine Christianity.

'Now if any man have not the spirit of Christ, he is none of his.' (Rom. vii. 9).—'He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. He that saith he abideth in him, ought himself so to walk, even as he walked.' (1 John ii. 4. 6.)—'Let no man deceive you; he that doeth righteousness, is righteous.' (1 John iii. 7.)

XV. Because, *there* a future retribution is preached, that every man shall be judged, according to what he hath, and not according to what he hath not; that our future condition is not determined by an arbitary irresistible decree, but according to the deeds in the body.

'Then he shall reward every man according to his works, (Matt xiv. 27.)—'For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' (2 Cor. v. 10.)

XVI. Because, *there* I am taught to think well of human nature, as the work of God, and to love all mankind as my brethren, as the rational offspring of the Almighty, the objects of his love, made by him for happiness.

'We are the offspring of God.' (Acts xvii. 29.)—'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' (John iii. 16.)—'Thou hast created all things, and for thy pleasure they are and were created.' (Rev. iv. 11.)

XVII. Because, the Gospel, as preached by Unitarians' is on a level with the common sense of mankind, and therefore agreeable to the description of his religion given by our Lord himself, when he calls it a revelation to babes, and suited to the poor.

XVIII. Finally, because, at the same time that the gospel is thus preached among Unitarians in its *simplicity*, its evidences and its truth are maintained with an energy and an effect which I can ascribe to no cause but a more faithful use of the means God has afforded them, for the understanding and illustrating of its doctrines.

Such are my reasons for going to the Unitarian Church. Are they not Scriptural? Reader, Go thou, likewise, and judge for thyself.

NEW YORK SCHOOLS AND SCIENTIFIC EXCHANGES.

A few months since large numbers of barefooted boys and girls were drawn from the streets of New York, to attend scientific lectures given weekly in their behalf. At the close of each lecture minerals, simple figures of geometry, of animals, plants, &c., were distributed among the pupils, designed to give employment to their *hands, heads,* and *hearts,* at their homes, with the request that they would return the drawings, geometricals, and other fruits of their own ingenuity, at each succeeding meeting. Some of the specimens thus produced, evinced so much industry, skill, and taste, as to be much in request, both by citizens and strangers, and occasioned similar exercises to be introduced into many of the schools, both public and private, of the city. Soon after that, the trustees of the public schools, numbering 20,000 pupils, directed a portion of each week to be devoted by them to drawing of maps, and to preparing illustrations in various sciences, for the express purpose of *sending abroad* to other schools and other countries. A portion of the specimens thus produced were sent to the New York state superintendent, having the supervision of 11,000 schools, who in several letters has expressed much approbation and strong hope and confidence in the whole subject. One of these letters to Mr. Josiah Holbrook, through whom he received the collections, is here given.

Secretary's Office. Dep. of Com. Schools, Albany, Nov. 14, 1844.

Josiah Holbrook, Esq: Dear Sir,—I have great pleasure in acknowledging the receipt of yours of the 5th instant, accompanied by a very valuable and interesting collection of drawings, geometrical figures, &c., evincing, beyond all doubt or question, the practical value and great utility of the system which you have so long, and I may now add, so successfully advocated and put in operation. For how much better purpose are the children who attend our common schools engaged in these pursuits, than in the fruitless endeavor to surmount those invincible obstacles which the ordinary routine of miscalled instruction places in their path! Contrast the lively pleasure and exuberant satisfaction which flow, like an electric current through their young blood, while ascending from one step to another of the interesting process of developing, by *their own powers*, the figures of animate and inanimate matter, the shapes of continents, the boundaries of countries, and the elements of those mechanical combinations which lead to all the great results of scientific and artistical excellence—with the torpid stagnation both of mind and body, which so frequently presents itself to our view 'in the school as it was.'

I am more and more satisfied, in view of results like those which are every day brought to light, as more rational systems of education and instruction are unfolded and matured, that a thorough renovation of the sources of knowledge—a purification of the fountains from whence its streams are derived—can alone reinvigorate the mental soil. During the earlier periods of instruction, *books* must be more generally dispensed with, systems of all kinds avoided, and the kindly and genial influences of all powerful nature called into active play. The expanding intellect of the young learner must be familiarized with the every day phenomena of the beautiful and magnificent world around him—more beautiful and magnificent as its wonders are gradually unfolded. It must be accustomed to observation and discrimination, aided and encouraged in the development of its own powers and faculties, suffered to become acquainted with its own tendencies, its bias, its bent, and allowed to range freely and without constraint over those inviting and wholesome fields of knowledge which are open on every hand. Books and protracted sedentary application will be abundantly in time when the physical energies are braced, and strengthened, and compacted, by the invigorating influences of nature in her various moods. And how infinitely more valuable are the lessons thus imbibed from the legible tablets of creative wisdom and goodness everywhere visible, than the meaningless, irksome drudgery, and unnatural confinement of the school-room, at a period when every vein and muscle of the little sufferer imperatively demands action, and painfully and incessantly revolts at repose!

I know you have innumerable embarrassments to encounter in the city—embarassments which do not exist elsewhere. I know unlimit-freedom from restraint there exposes the child to evils which, at all hazards, must be provided against. This, while it adds essentially to the responsibilities and duties of parents and instructors, and calls for a higher order of talents in the latter, in no respect affects the principle which I have endeavored to indicate. It only modifies its practical operation in a given case. If free and unrestrained exposure to the broad fields and fragrant atmosphere cannot, in the nature of things, be attained in the crowded streets of a great metropolis, mental freedom may, at all events, be secured in the school-room, while the important process of intellectual and moral culture may be made to advance with a rapidity and efficiency unattainable under existing systems.

This is far from an idle and impracticable theory. The experiment has been tried, both in Europe and America, and has never been known to fail. Your own exertions have been crowned with the most signal success, wherever and whenever they have been fully and fairly allowed an opportunity of developing their results.—They are yet destined to still greater triumphs, because they are based upon the fundamental principles of human nature, which, however repressed, overborne, and perverted, by the accumulated errors of past ages of ignorance, must eventually free themselves from the superincumbent pressure, and be universally recognized as the common platform of all knowledge and science.

The young gentlemen and ladies who have furnished these neat and beautiful specimens are entitled to the approbation, not only of the department, but of every enlightened friend of education. They will be carefully preserved for the examination and inspection of the members of the legislature and others upon whom the interests of elementary instruction are dependent for encouragement and support. And I beg you to assure the young ladies and gentlemen engaged in these interesting and improving pursuits, that their progress and attainments will be watched with the utmost anxiety and solicitude by this department, and by those having in charge the numerous public schools throughout the state; that the specimens they have already furnished, and may hereafter furnish, will be laid before the general convention of superintendents at Syracuse, in April next, and compared with similar specimens from other parts of the state; and that in this as in every other branch of intellectual science, they must be careful, above all things, to bear in mind, that whatever attainments they may make are to be regarded only as a successive series of means for the improvement of their mental and moral being—their advancement in sound knowledge—and their progress in wisdom and goodness.

Your suggestions in reference to a series of drawing lessons are extremely valuable, and merit a more full consideration than I have immediately time to give them. I will communicate more fully with you on that subject hereafter.

I have in view the establishment of a Quarterly Journal of Education, to be devoted to the exposition and elucidation of the most enlightened systems of mental and moral culture, and to be a full expositor of the present state of science generally. May I not confidently rely on your co-operation in such an undertaking?

Very truly yours,

SAMUEL S. RANDALL,
Deputy State Superintendent of New York Public Schools.

PEACE CONVENTION IN WORCESTER.

EVENING SESSION.

The Convention met, according to adjournment, at half past six, P. M. Charles White, Esq. of Worcester, was chosen to preside.

Rev. Mr. Foster of Boston opened the discussion with an animated and interesting speech, in which he gave the sentiments of some of the most distinguished men of the country with regard to the principles and progress of peace.—He had travelled extensively in different parts of the Union, with the express object of presenting the subject of peace to the public mind. In carrying out this object, he had waited upon some of the foremost men of the nation, and found them cordially disposed to favor and promote the cause of international peace. While at Washington, he conversed freely upon the subject with most of the Northern and Southern senators, and other members of Congress, from various parts of the Union. Mr. Adams said that he was a believer in a coming age of peace, and that it was close at hand. He desired to place his name and testimony in favor of permanent and mutual peace, to be seen by his descendants. The cause, he said, claims the prayers and efforts of all the friends of the human race.

The proposition of a Congress of Nations to settle amicably every international question of controversy that might arise, met with a hearty response from almost every member of Congress with whom he had conversed. They all seemed to appreciate the everlasting honor and glory, and gratitude which the present and future generations of the race would award to our government, if it would do what it can easily and speedily do—prevent another war from ever taking place in Christendom. They unanimously conceded that a proposition coming from the United States to the Christian nations of the world, to adopt some substitute for war, which should forever relieve them from the crushing burden of martial preparations, would be received and accepted most cordially by the European powers. If such a Congress of nations shall ever be effected, America will have to move first. She must assume the dignity of her destiny, and become the grand pacificator of the world; and then God will bless her, and all the successive generations of mankind will rise up and call her blessed.

Mr. Coues succeeded Mr. Foster in his usual fervid and felicitous manner. He remarked that the Gospel contained the true conservative principle, the prohibition of all wars; that if the Church had retained, as a part of the teachings of the Savior, the absolute and unconditional command to love the enemy, so far as the religion spread, so far it would have carried with it perfect peace. Presented thus in its purity, it would have spread more rapidly and extensively over the earth, and folded the nations in the arms of peace. The time has come when this truth—the prohibition of all wars by Christianity—is about to be acknowledged. It is by the diffusion of this principle among professed Christians, that public opinion is to be arrayed against the practice of international war.

Mr. Coues, in the course of his remarks, gave several illustrations of the peace principle, in warding off the attacks of enemies, and in the preservation of the life. He insisted that the very injunction of our Savior, to 'overcome evil with good,' was a proof of its power; that good can conquer the evil doer; that it has been eminently successful wherever it has been fully tried; not successful merely in the relations of Christians to Christians, but also in those of Christians to the barbarous, uncivilized Indians.

We cannot fully report the remarks of Mr. Coues, but only speak of the few points which impressed themselves upon our memory.

Mr. Coues was followed by Mr. Blanchard, a long tried and active friend of Peace. He spoke of the importance of the dissemination of the principles of peace. He detailed, at some length, the various arguments which had convinced his own mind of the truth of the resolution on the table, '*that all war is inconsistent with the spirit of the Gospel;*' and which had induced him to devote himself to the great work of disseminating the pacific sentiment among Christians. The devotion he exhibited to the cause, his well known character, deeply imbued with Christian love, rendered his remarks deeply interesting to the Convention.

Rev. Mr. Peck, of Grafton, spoke of the feeling of security which every one enjoyed who planted himself upon the pacific principles of the Gospel. In the midst of revolutions, wars, and rumors of wars, he could lie down and sleep sweetly, while those who threw themselves upon the arm of brute force, were quaking with fear and painful watchings. He adverted to his own experience during the difficulties in Rhode Island. When the maddened parties were apparently on the point of shedding each other's blood, he had passed the evening with several christian friends, in discussing the defensive power of the peace principles. In such a crisis, he found himself almost alone in his faith in those principles. The emergency was an extreme case, and an exception in favor of physical force was deemed justifiable. He was that night a guest with a friend who adhered to this opinion. Rumors of attacks were circulating through the city; but he retired to rest, and his slumbers were calm and unbroken; while his host was up and down all night, grasping his gun and rushing to the door at the report of every musket that was discharged far or near.

Rev. Mr. Allen of Northboro, followed with a few interesting remarks, embracing facts relating to the early history of the cause.

Amasa Walker, of North Brookfield, in an animated speech, gave a history of the peace movements in the Old World. A new era is dawning upon humanity. The political world is beginning to recognise the immense capacity of the peace principle, not only as the strongest element of defence, but of revolution. The strong-hearted reformers of England and Ireland, aiming at reformations that must upturn the old, iron-hearted, deep-seated institutions of the British government, have based all their hopes and efforts upon moral suasion and pacific agitation. Their principles are the principles of peace; their leaders are the greatest peace-makers of the age. First among the moral elevators of mankind, stands O'Connell, the man of gigantic faith in God and humanity and the revolutionary principles of peace. There he stands, sublime in the moral sublimity of his position, uplifted, *toto cælo*, above all the Alexanders and Cæsars of the world—saying to the past and future generations of men—saying to all the mighty martyrs and heroes of patriotism, to Wallace and Washington, and all the renowned champions of human liberty—saying to all Christendom, and to all christianity, and to all christian men and ministers—saying to the aggrieved, abused, hot-blooded millions of his countrymen: '*Remember, no political change is worth a single crime, nor, above all,* A SINGLE DROP OF HUMAN BLOOD!'

Rev. Alonzo Hill, of Worcester, closed the discussion with a few earnest and eloquent remarks in approbation of the cause, and of the objects and spirit of the Peace Convention, the first of which had been holden in Worcester. We regret that we have not room, this week, for the beautiful, peace-breathing sentiments he uttered. They were, indeed, like 'apples of gold in pictures of silver,' cheering to the hopes of those friends of the cause who had volunteered, at their own expense, to present its claims to the Christian public in a series of Conventions. Although the attendance was thin during the sessions of the Convention in Worcester, still we are firmly persuaded that it ought not to be ascribed to any special apathy or indifference in our citizens with regard to the subject.

RELIGION IN THE UNITED STATES.

We have said that Great Britain and the United States are the only nations in the world that admit of being compared together with respect to the general diffusion of religious and moral principle; and though we are fully aware that a fair comparison between them would need a much fuller, and more careful investigation into the interior state of both than any inhabitant of either is ever likely to have an opportunity of making, yet we must say that we think that Great Britain, notwithstanding her greatly superior advantages, could not establish any very palpable or decided superiority in the comparison. It appears from the latest returns, that in 1843, there were above 17,000 ministers connected with evangelical churches, excluding, of course, Roman Catholics, Universalists, and Unitarians, laboring in the United States, among a population of nearly 19,000,000, thus affording an evangelical minister to about every 1,100 of the entire population—a much larger proportion of ministers to the population than are to be found in Britain, as large a proportion as exists at presents in Scotland, and a much larger proportion than were to be found in Scotland before the recent disruption of the ecclesiastical establishment, or than, but for that event, would probably have existed there for many years. It is true that a considerable number of these ministers, especially among the Methodists and Baptists, are men who have not received a liberal education, but we believe the great body of them are pious and devoted men, who are not unsuited in many respects to the situations they occupy, and who are honored by the Head of the Church as the instruments of spiritual good. The evangelical churches of the United States certainly do not present to any considerable extent the fearful spectacle which the established churches of this country and the continent have too often exhibited, of ministers subscribing articles which they did not believe and teach, and palpably falsifying by the whole tenor of their subsequent conduct, the profession which they made at their ordination, that they were 'moved by the Holy Ghost,' or, 'chiefly influenced by zeal for the honor of God, love to the Lord Jesus Christ, and a desire of saving souls,' to enter upon the office of the ministry.

The Presbyterian and Congregational ministers of the United States, are in general as well educated, and as intelligent and accomplished, as those who hold the sacred office in this country. We are disposed to think that they commonly manifest a fully higher measure of mental activity, and this arises partly from the greater general stimulus to activity and exertion in every department, by which the whole community is there pervaded, and partly from the way in which their education is usually conducted. There is in the American colleges and theological seminaries less of that mere lecturing *ex cathedra*, which has usually been the great staple of academical labor in our Scottish universities, and which left a considerable portion of the students in a state of intellectual dormancy, and more of mental training, by means not only of examinations and frequent exercises, but by there being much more of discussion, upon all the topics that enter into the course, between the professors and the students. It is not uncommon to have something resembling the old *disputationes*, in which the students state their difficulties or propose objections, and the professors are expected to remove or solve them. This practice is of course somewhat trying to the professors, and unless managed with great ability and skill on their part, may be fitted to foster a habit of cavilling, and a love of mere disputation and display, on the part of the students, but it is manifestly useful as a mere intellectual exercise, and tends greatly to sharpen and stimulate the mental powers. Its effects, we think, have been good upon the whole, though not unmixed with evil, and it has certainly tended, among other causes, to produce a high general standard of mental activity, among those who have gone through an academical and theological curriculum. The number of ministers preaching Jesus Christ and him crucified, who are laboring in any community, and the general fitness of these men for the office they fill, may usually be regarded as a pretty fair index of the state of religion, and when tried by this test, the United States need not shrink from a comparison with Great Britain, if, as is quite fair, Ireland be put in on the one hand, to counterbalance the slave states of the south, and the half-settled states of the west, on the other.

The general observance of the Lord's day, is another index of the state of religion, and though some allowance may need to be made here, for a consideration formerly adverted to, viz., that the indirect influence of religion upon those who are not religious men, is less felt in the United States than in this country, and that there men are more in the habit of acting freely upon their own personal views and feelings, unrestrained by the opinions and conduct of others around them, still we do not believe that upon the whole the United States fall very much below England and Ireland, in this important particular. The state of Sabbath observance in the large towns of America, as it strikes a stranger in passing along the streets, is, we would say, intermediate between the state of matters in this respect in the large towns of England and of Scotland; better, we think, upon the whole, than in the southern, though rather worse than in the northern division of our island. It has, we believe, been not very uncommon in America, for the men employed in the formation of canals, railways, and other public works, to labor for seven days in the week, an outrage upon religion and decency, with which this country has not yet been disgraced. But the present tendency in America is towards a better observance of the Lord's day, while in this country, the current, we fear, is running in an opposite direction.

RELIGIOUS OPINIONS IN IRELAND.

'An Irish priest' has addressed a letter to the *Weekly Register* on the 'the Anti-Catholic spirit of the *Nation* newspaper;' and the letter is reprinted by the *Pilot*, 'in consequence,' says the editor, 'of its being required of us as a public duty.' This letter, thus published and republished by papers more immediately devoted to Mr. O'Connell and repeal, is a remarkable indication of the state of opinion in Ireland. The attack on the *Nation*, upon religious grounds, is bitter. That paper, says the writer, 'has immense circulation among the people of Ireland, and, of course, chiefly among the Catholic people;' and the priest claims the right to protest against 'the un-Catholic sneers and sarcasms and the un-Christian principles put forward constantly in such an organ:'—

'The un-Catholic and infidel spirit which has been exhibited in the *Nation* newspaper from time to time since the commencement of its career, has been, to my certain knowledge, a source of pain and alarm to many pious and patriotic clergymen in several parts of Ireland, and to some of our bishops. Hopes have been all along indulged, that perhaps this evil spirit might gradually work itself out. Two years have now passed away, and no change has appeared unless it be a change for the worse. It is time that the well grounded fears of so many should at last find some expression.'

The priest enters into particulars. One grave offence on the part of the *Nation* is the utterance of a passage with such sentences as the following, which we copy, italics and all, as we find them in the letter:—'*Religion* has been for ages so mixed with Irish quarrels, that it is often hard to say whether patriotism or *superstition was the animating principle of the Irish leader*, and whether political rapacity or bigoted zeal *against bigotry* was the motive of an oppressor.' The priest exclaims:

'Merciful God! and has it come to this at last, that the Catholic people of Ireland are to be told, through an organ supported by themselves, that *superstition* may have been the animating principle of their leaders for ages, and that the fiendish persecution of their religion was only bigoted zeal *against bigotry?*'

But perhaps the most characteristic passage in these strictures is the following:—

'In the next article of the *Nation*, entitled 'The Detectives,' we have the following morsel—'It is by parading these (before-mentioned) undoubted advantages of despotism that it is defended. There is nothing in Italy or Russia that is not capable of the same sort of defence. *A Roman censorship prevents immoral and impious books, but it destroys liberty of discussion.*—Neapolitan spies and English letter-openers ruin conspiracies; but they violate honor, and cast doubt and dismay into every transaction of life,' &c. A Roman censorship prevents immoral and impious books: but what care the *Nation* writers for this, while liberty of discussion is prevented—that is, the liberty of publishing impiety and immorality? The Roman censorship is put on a par with the spy system at Naples and letter-opening in England. A Roman censorship, let me tell these gentlemen, is approved by the Holy See itself, acting in its papal capacity and with the apostolic authority; sanctioned by the invariable practice of the same Holy See from time immemorial; and was, according to Baronius and other ecclesiastical writers, adopted in principle from the first ages of Christianity. It is, moreover, approved of expressly by the fifth Council of Lateran, and by the Council of Trent. It is the unanimous opinion of Catholic divines that the church has, by divine right, the power of censorship of books in whatever regards faith or morals—of course, no farther: and our present holy father, Gregory the Sixteenth, in a dogmatical epistle, addressed to all the bishops of the world, and received by them all, has declared as 'false, temerarious, injurious to the Holy See, and productive of innumerable evils to the people, the doctrine of those who not only reject the censorship of books as an intolerable burden, but have besides the wickedness to hold it forth as contrary to the principles of equity and justice, and to deny to the church the power of enacting and employing it.' [Spectator. 26 Oct.

Mr. Charles Gaban Duffy has written a long letter to the editor of the *Dublin Weekly Register*, vindicating his orthodoxy as a Roman Catholic and editor of the *Nation* from the attack made upon it by 'an Irish priest.' As it was not the attack itself, but the strange illustration of bigotry still subsisting, that gave the Irish priest's letter interest in our eyes, we need not go into Mr. Duffy's defence; which is all that might be expected from his ability and fervor. [Spec., 2d Nov.

THE FIRST WRONG STEP.

[Extract from the Confession of a Drunkard.]

'Often had I been cautioned against the insidious approaches of intemperance; and my father's maxim was, they only are positively safe who refrain from taking the first step. This caution I soon learned to ridicule. It was well enough, I thought, for those who had no power of self-control, to avoid all contact with the exhilarating cup; but as for myself, I had too good an opinion of my own resolution to doubt my power of abstinence, whenever I pleased to exercise it. I felt no difficulty in enjoying myself in this way in moderation, and even should I, for the sake of good companionship, indulge in occasional excess, I could prevent it from degenerating into a slavish habit. Thus I reasoned, and thus I blinded myself. I made the first false step; for some time I advanced, but still could perceive no danger. I began moderately, and only increased in quantity as I felt my system, from a little practice, abler to bear it. For several years I was sensible of no very serious evils resulting from the enjoyment. But at length I suffered the shame of a public exposure in a state of beastly intoxication. For a moment I relented, and determined to tax my resolution for an entire reform. It shall be so, I said; but it was not so. I felt chained like a galley-slave; my efforts to abstain only convinced me that I had placed myself under the power of a demon who could retain his prisoner. I was, in short, an irreclaimable drunkard; and each succeeding day only sunk me deeper in the abyss of degradation and ruin, from which I might have been saved by guarding the first step.

Similar has been my career in other vices; the lustful thought has entailed licentious habits; anger in the heart has led to malice and revenge; and here at length lies the victim of those vices, worn out in body, broken down in reputation, lost in self-respect, shocked at the recollection of the past, affrighted in view of the future. Oh! how different might it have been, had I been careful to guard against the first step in sin.' [Religious Herald.

THE JESUITS.

Among the numerous denominations of Christians, no one, perhaps, has given evidence of such unquenchable enthusiasm and untiring zeal, as the order of the Jesuits. This enterprising body flourished for a considerable part of two centuries, in which period they contrived to make their power felt over a great part of the globe. Their whole policy was founded on an intimate acquaintance with human nature. They knew how to find access to the predominant passions of the heart. They could aid political ambition, in its acquisitions of power; they could weave the garland of literary fame, to deck the brow of the aspiring student; to avarice they could offer means for accumulating wealth; they could inspire hopes from their smiles, and fears from their frowns, in every grade and class of the community, from the monarch in his palace to the peasant in his hovel. They shut themselves up in no monasteries, but freely mingled in the several associations of active life. They could accommodate themselves to all manners and habits; with the bigot, they could affect bigotry, with the liberalist, they could reason down the peculiarities of their creed into a show of liberality of sentiment. They secured the influence of the females, and had power to forward or hinder various matrimonial alliances. They animated the wife to enlist to their schemes the favor of the husband, and the mother to plant a reverence for

CHRISTIAN REGISTER.

BOSTON, DECEMBER 28, 1844.

THE DECAY OF REVERENCE.

We have something to say about the alleged decay of reverence in our age. It is easy to be an alarmist, and, accordingly, the function of an alarmist is neither very honorable nor very profitable. We do not crave it. The strength which is so often expended in reiterated descriptions of evils, would be better employed in attempts to remove them. There are always enough who are ready to raise an alarm, to indulge in complaints. It shall be our care rather to remove all just cause for complaint, to listen, to counsel, to do; and we wish now to discuss a frequent charge against the spirit of the age; this, viz. 'that it lacks reverence.' We shall inquire 'is this so?' 'Why is this so?' 'Shall it be otherwise?' These are our questions and our points.

But first we must limit a little, and with somewhat more distinctness, define the complaint.—We are not listening now to those who complain that governors and governments are not reverenced. We are occupied solely with the alleged lack of reverence for religion, for its persons, its facts, its doctrines, its institutions. Of course, this reverence must lead to other irreverence, but we will attend only to the alleged fundamental evil. And we are told that, in our day, the Creator of all is not habitually regarded as a Being of an infinite majesty.—Even that greatest name does not fill the mind with awe, and move him who heareth it to humility. The God of gods is formally worshipped, not tremblingly loved. The mysterious, unseen Presence is not acknowledged and realized. The most stupendous of all facts exerts a slight influence upon our minds. We forget that we dwell with One Superior. God is every where, we say, but it is with us, as if He were nowhere. How strange to our experience the old saying, 'We shall surely die, for we have seen God.' And as the Highest is forgotten, so the Son of the Highest fails to command the reverence of men. His mysterious nature does not fill the mind with wonder and awe. Believers have discussed Him in their Articles of Faith, and here they have buried Him as the Jews buried Him in the sepulchre of Joseph. The head may be inclined, but the soul bows not, when the name above every name is uttered. Further, the discussion of religious truth is not approached with due solemnity: orthodox and heterodox alike talk vainly and rashly, and have no ear for the exclamation of St. Paul, 'O the depth of the riches!' Shallow dogmatizers and shallow sceptics abound. The Church, too, where is it honored now, as it should be honored? Has it not become second to the State? Must it not keep its hold upon mind and heart by serving some interest really inferior, though by most reckoned more important. Must not the Church set herself forth as the conservator of order, of property, and the like, while she should rather claim honor as the body of Christ? Is not the worship of the Church often characterized by irreverence, by thoughtlessness, by frivolity? Is there any longer, for most persons, a temple of the Highest, a house of God, a gate of heaven? Somewhat according to this strain, the voice of complaint is now frequently heard. And we ask first,

1. Are these things so? The following reply recommends itself. If these charges of irreverence were made against man as man, in all ages, under all circumstances, we might suffer them to pass, as upon the whole just. But this is not the case. It is complained that our age is characterized by an excess of the evil, that we are very much more irreverent than were our fathers. And when the charge is urged in this form, we feel bound to demand a qualification. We are ready to admit that we are singularly irreverent, yet we cannot but think that we exaggerate, and entertain needless fears. We shall insist now upon some proper abatements in the terms of the accusation, and shall bye and bye present, more at length, some reasons for declining to entertain the complaint in its full extent. The first abatement that we suggest, is this. It is a prevailing delusion, a mistake into which we are continually falling, the fancy, that the evils by which we are sore afflicted, were not experienced, to any considerable degree, in former times. Thus we judge about the past in our own lives, thus about the past life of the world. Now it is unwise, when we would make up a comparative estimate, not to take account of this practical fallacy. 'Say not then, that the former days were better than these, for thou judgest not wisely in this matter.' All that is disagreeable is forgotten; all that is pleasant is remembered. Look back, read the descriptions of their times, which the forefathers have left; not the descriptions of poets, or of court chroniclers, but of faithful historians and critics, and you will find complaints in abundance. One fancies that he is reading the record of his own time, for precisely the same evils afflict. Faithful narratives of the past, serve, in this way, to correct the exaggerations and avert the despair of the present. Were it not for our Diary, we might think this day the saddest and the worst which we have ever experienced. Let this reason for limitation be remembered. We observe again, and shall presently explain the statement, that the appearance, in this matter, is often worse than the reality. And once more, we say, that there are now evident tokens of, at least, an awakening and increasing desire for a larger portion of the spirit of reverence. The matter is earnestly put; the complaint is reiterated. The irreverent lament their deficiencies: they seek, often, we know, with very indifferent success; they seek after some object which shall gain from them the fitting honor. There is, at least, the encouragement that men are alive to the importance of this matter, and fully aware of their shortcomings. The age is not stupidly, ignorantly irreverent. In many cases, the will, as it would seem, is not so much in fault.—Still, after all, we grant that we are irreverent; that our irreverence is greater than was that of the past, though of right it should be less.—There must be, and there is something in the voice of deep complaint. The High and Holy One doth not overshadow our life. We are too ready to place Him afar off, to receive in His stead the laws of nature. We lack wonder, faith, humility. We approach the Holy of Holies, as though it were a common earthly shrine. We are never blinded by the light which streams down from heaven, we are never prostrated to the earth, as we journey on, by a splendor beyond the brightness of the sun: the words, 'who art thou, Lord!' are not wont to go forth tremblingly from our lips. It is needful, then, that we ask,

2. Why is this so? At first sight the question seems trifling. What avails it, we say, to discuss feelings, emotions? they arise; if they arise, we cannot force them. If there is anything present with us, which is suited to awaken the feeling of reverence, it will be awakened, and we must await the movement or the return of the reverential spirit. But when we look a little further, we find that this matter is more within our reach than we at first supposed.—Some circumstances are, indeed, more favorable than others to the development of the nobler sentiments, and we can hardly get quite above our circumstances; yet we can do much to shape our external condition, and the diseases of the mind, and even of the heart are not beyond our search, or without remedies. The state of our feelings is, to a very considerable extent, determined by ourselves; they are strong or feeble, as we view objects from the right or from the wrong direction, as we suffer our faculties to be torpid, or rouse them by earnest appeals, and by the putting forth of our mysterious perpetual energy. We shall not then be deterred from the inquiry, but shall pass on to say, that a lack of reverence can proceed only from two causes; from one or from the other, or from both of them. There must be a failure either in the *object* of reverence, or in the subject who should be filled with the sentiment, or in both of them. Now, where, under our circumstances, lies the fault? We reply, first, that absolutely speaking, there can be no failure in the *objects* of reverence. God, and duty, and love, and Christ, and immortality, remain the same, the same yesterday, to-day and forever. They are forever sublime, mysterious, awful. The riches of Christ are as inexhaustible for us, as they were for the earliest Apostles. Moreover, again, these objects cannot change relatively, with regard to us, in the sense that we may be continually growing up to them, in such a way, and according to such a law, that we are outgrowing the sentiment of reverence. The finite being indeed advances, yet the Infinite is forever Infinite to the finite, God is forever the same God to the creature, mysterious, ineffable. The disciple indeed advances, until he attains to the measure of the stature of the fulness of Christ. Yet the Master is still the Master, the root and the vine are more than any branch, yes than all the branches; the truth is more than they who seek and know the truth. In these senses then, there can be no failure in the *objects* of reverence. Yet we reply, once more, the *object* is nothing for practical purposes, unless it be rightly apprehended, unless its glory and its beauty are manifest, and we may, through our misfortune, rather than through our fault, fail to attain to a right apprehension of the object. So that charity requires that our first direct answer to the question, 'Whence this lack of reverence?' should be, it arises from the unfortunate condition of the Christian Church. The sentiment of reverence has met with many a rude shock, in our day, and it may be long before it shall reign again in its strength.

Christendom has been and is passing through one of those trying periods, when the truth, which is ever the same, must be putting off an old, and putting on a new form. Now, in the minds of most men, the substance and the form are almost inseparably blended, and indeed, for practical purposes, what is substance without form? Our section of Christendom, at least, has outgrown many old statements of the truth, many old interpretations of Christianity, and by almost necessary consequence, the thing stated and the thing interpreted have lost much of their ancient influence. At the first onset, errors and truths are alike struck at and struck down; the difference is that the truths rise, that the errors do not rise, still while the truths are down, their claims are not honored. We forget in this case, as in other cases, that God is greater than any human doctrine of God, and that Christianity is greater than any human doctrine of Christianity. Should it be accounted strange, that there is in our day, a lack of reverence, when it is considered what religious revolutions we have seen commenced, when it is considered, that, as yet, the Christian world has not begun to settle down upon any conclusions? In the Catholic Church, Christianity took a form august and beautiful, though imperfect, and the hearts of men were full of reverence; the day came, when the heavenly spirit, ever the same, must put on a more fitting and comely garment; but, as seems needful in this mad world, the old garment must first be rudely stripped off. Luther, with an earnest, yet, as we cannot but think, a rash and poorly trained hand, performed the ungrateful task. We sympathise with those who maintain that the sadness, by which his later years was oppressed, is to be ascribed to a deep dissatisfaction with his labors. His followers have been hardly more successful. The Reformers, thus far, have done very little towards re-clothing Christianity in that garb which alone befits these latter days. The daughter of heaven lies in the dust, and men dispute over her soiled and wounded body. There is a strife amongst them, who shall be the Anarch of Chaos. There are a few indeed, who can tell us, what Christianity is *not*, but where shall we find the man, who can tell us what Christianity *is*? Protestant Catholics, and Catholic Protestants, liberal bigots and bigoted liberals, men who love old paths, yet hesitate to walk in them, men who love new paths, yet will not venture to enter upon them, New Church and Old Church, Reforms of Reforms, Christ without Christianity, and Christianity without Christ, a whole wilderness of sects, and what is a little strange under the circumstances, a most determined spirit of exclusiveness, these things all make up a state of confusion, of sad disorder. Not yet does the beautiful form, which shall secure our reverence, and calm our souls, rise serene before our eyes. We doubt not, we joyfully believe that the spirit is taking form, that patient faith shall be rewarded, yet the end is not close at hand. Is it strange, that reverence, the daughter of faith pines? Can men who would not reverence a living Church, honor a dead creed? Again, we lack reverence, because our religious culture has been one sided. It has seemed to be a work of the age, to point out errors and abuses, to vindicate the claims of reason, to protest against everything unreasonable. We have been moved rather to expose falsities and contradictions, than to secure due honor for truths. Now this employment of our intellectual faculties is not conducive to reverence. We are apt to forget in our haste, that what seeems contrary to reason, may, in truth, be above *our* reason, and in itself, could we only rise to the heighth of the matter, perfectly reasonable. And, in any case, our attention is not directed towards those truths which reach out beyond the compass of our thought, and can be only apprehended, not comprehended. We occupy ourselves with the adjustment of matters quite within our grasp, and chiefly from the point of the mere human understanding do we contemplate the subject of religion. We forget that as there are things revealed, so there are things partially hidden, and that both are to be regarded; that as what is clearly made known is for our better illumination and guidance, so what is hidden is thus dimly manifested, in order that we may be carried to the confines of loftier regions, and enter upon more elevated contemplations, and be filled with reverence and awe in the presence of the unsearchable God. It is a favorite maxim of our day, that where mystery begins, religion ends. It is a one-sided maxim. Hence a certain shallowness, a certain conceit, a disposition to underrate much good old doctrine. They who have learned what Christianity is *not*, fancy that they have also learned, what Christianity *is*; but when we listen to their descriptions, we often find that as they understand it, at least, it is a very small affair, the veriest trifle. Our's is the case of the child who has gained a poor smattering of a certain kind of learning, which was out of the reach of his aged parent. He has studied what is called natural philosophy, and what is styled somewhat rhetorically, the philosophy of history, and is not without skill in the science of the mind. He has learned the names of several supposed spiritual essences, and we know not what other useful matters—and, foolish child, he fancies that this poor stock of wisdom sets him above the aged man, who once led him by the hand, and toiled that he might enjoy the gift of knowledge. He forgets, foolish child, that his father has lived, has labored and struggled and loved, that he has won every step in his long pilgrimage, by a conflict with the world, the flesh, and the devil, that he has the wisdom which only age can have, and he honors not the warrior of many battles, him in whose mind and heart, not book wisdom but life wisdom is garnered, and sad, shameful sight! he rises not up before the hoary head, the head encircled with the beautiful silver crown, he honors not the face of the old man, the face upon which the hand of wisdom has inscribed her mystic characters.

So the religionist of our day, puffed up with the discovery that many things, once accounted hidden, are within the compass of his vision, presently fancies that the truth is not, after all, so awful, so high, so deep a thing; he too is but a foolish child. True wisdom shall come to him with years. But we must say, yet again, that this lack of reverence, is not wholly to be attributed to the unfortunate condition of the Christian Church, nor yet to the peculiar direction which has been given in our day, to the human intellect, employed upon divine things. These evils in one sense are misfortunes. But touching this matter, we are not only unfortunate, we are sinful. *Sursum Corda*, was the ancient exhortation to the worshipper. Lift up your hearts. The heart may be lifted up, and we are irreverent, once more, because we will not set our affections upon heavenly objects, because we will not rouse our spirits to improve opportunities, because we will not unfold, and, with much effort, train those wings upon which we must mount to heaven.

We build and plant, we buy and sell, for this is a thriving age. We sometimes gather ourselves together in the House of God, that, though we be not righteous, we may rest sweetly from our earthly labors, and dream of our many works accomplished and to be accomplished. We do not all prepare our hearts for the solemn assembly, and on common days, and on holy days, we approach great truths with belittled minds. We pray not for the spirit of reverence. There is this lack, there is this complaint, because, we, being thoughtless and worldly, are irreverent. We do not make the best use of the confused materials within our reach, we do not try, as we might, to select from them, for our continual meditation, those truths and facts, which, as they are on the one side simple and clear, so on the other side they are mysterious and awe-inspiring.

III. Why this is so we have attempted to explain. Now, shall it always be thus? We, the writer, the reader, must answer the question, by the *manifestation* of the good sentiment, by showing forth the spirit of reverence. For what doth hinder? God lives, and is infinite in majesty, and man may behold him. The truth waits in nature and in scripture to reward with profound and elevating views the calm, dispassionate, earnest inquirer; who that has any spiritual understanding will fancy for a moment, that glorious doctrine and glorious institutions shall ever fail. The stupendous realities of existence shall not always be hidden. Life shall become even more solemn and awful than of the olden time. We may clothe the ancient substance in a new and more fitting form. We may not believe precisely the same things, but we may believe more and not less than our fathers. If we will only rightly use our opportunities for inquiry, if we will not range ourselves under party banners, when all is confusion, if we will pursue in the spirit of love our various investigations, then we can rebuild the old temple, after a far nobler model, and again, with awe-struck spirits, we may pass the solemn portals, and kneel with the multitude of rapt worshippers. Reverence is natural to the mind and heart of man. He is sad indeed when he realizes that he has lost the object of worship. Then his intellectual triumphs seem the merest mockeries. He cries in the deepest sorrow, give me back faith and reverence. He endeavors to revive the faith of his childhood. He has recourse to images and to candles—but nothing can come of retrogression. We must go forward; with much thought, with much prayer, through much obedience, we must win the faith of men. Let us not cease from our investigations: these, if rightly carried forward, will help and not hinder. The longer we wander upon the shore of the infinite ocean, the more clearly do we perceive that it is infinite. Only let us ask for the truth, humbly, obediently, and with prayer, and these things shall be so no longer.

CORRESPONDNCE.

The following Letters have been received by the Treasurer of the Board of Missions.

MONTREAL, Dec. 11th, 1844.

DEAR SIR:—Your letter of 22d ult. did not reach me until Monday last, else you should have heard from me before this time in acknowledgment. The very liberal donation it conveys from our friends at Salem is received with much gratitude by the Society here. It adds another to the former substantial proofs of sympathy which the Montreal Unitarian Society have experienced from their brethren of the faith in the United States.

The workmen are still engaged on our Church. I believe I told you that we expected to have it ready for use this winter. In this, however, we have been disappointed through some unforeseen delays. We have got a large room finished in the basement story which we intend for a school room, into which we removed for public worship on Sunday last. It is much more roomy and commodious than the place we have hitherto occupied. At our first meeting within the walls of the Church we administered the Lord's Supper which was the first time, as far as we can discover, that that ordinance has been dispensed in Canada by an avowed Unitarian minister. We had made partial arrangements for having the Communion long before, but a variety of causes obliged us to postpone it from time to time. The manner in which we held it was somewhat different from that adopted in New England. We laid a long table down the centre of our room with seats on either side for the communicants. After a suitable discourse, I asked the congregation to sing *Hymn* 522 of Greenwood's Collection, and at the same time invited the communicants to come to the table. By the time the Hymn was concluded they had collected around it, and I had taken my place at the head. The usual address and thanks were then given, and the elements distributed, which were passed from one to another along the table. We made it a truly social ordinance. Old and young, rich and poor, all sat down together. There was a silent solemnity about it befitting a commemorative feast of so tender and important a character. After a brief exhortation the people retired from the table, singing the 523 *Hymn*. We had 56 communicants. The services were closed by an exhortation from the pulpit, and although they were nearly 3 hours long, I am not aware of a single person having left the place until the whole was concluded. Our evening service was very well attended also. Several strangers were present.

We intend to continue our services in this room in the basement story until the interior of the Church is completed. The Society here is quite hopeful of success and much gratified by the meetings of last Sunday. We had a service on Wednesday evening last week, and another on Monday evening this week, at both of which there was a fair attendance though not equal to that which we have on Sundays. But the congregation here is not yet over its difficulties or its dangers, nor can it be said to be yet firmly established. Much remains to be done. It would be an important matter towards success if they could take full possession of the New Church unembarrassed by debt. Please accept my thanks for the interest you have always manifested in this matter and believe me.

Yours, sincerely and respectfully,
JOHN CORDNER.

CALAIS, Dec. 7, 1844.

DEAR SIR:—I received your favor of 22 of Nov., giving me permission to draw on you as Treasurer of the Board of Missions, for the sum of three hundred dollars. I have done the same which you suggested. Mr. Downs readily gave me the money, and a small percentage beside for the draft.

To our donors we would that all suitable acknowledgment were made, neither hoping nor expecting, that those, who know nothing of pecuniary hindrances in obtaining the ministrations of the Sabbath, can understand the full depth of our gratitude.

Will you permit me to say to them through you that their liberal donation has lightened and gladdened the hearts of the lovers of their faith in this place.

To yourself as an individual, we are greatly obliged for the trouble you have had in the matter.

Respectfully and kindly
your ob't. serv't.,
MARY H. GRANGER, T. L. M. S.

For the Register.

MISREPRESENTATION CORRECTED.

In the New England Puritan of Dec. 6, is an extract from a Sermon, delivered at Nashua N. H., by Rev. M. H. Smith, on the day of our annual Thanksgiving. In that extract, we find the following charge against our Governor. 'In our own State, we have seen our Governor with his official influence about him, in a common school convention, recently held, openly and zealously denounce the Bible as a book not proper to be placed in a common school.'

In the above charge there is no truth. Governor Steele, at the convention to which allusion is made, said nothing from which such a charge would be fairly drawn. The writer of this was present and heard all the remarks made by Governor Steele, and he can testify that no such language, nor any like it, was uttered by him on that occasion. The Governor did not object at all to the introduction and use of the Bible in common schools, though he did object to sectarian interpretations of it.

The editors of the New England Puritan have been, unconsciously no doubt, instrumental in circulating a false charge against our Chief Magistrate. They solicited for the extract special attentions, in an editorial notice of Mr. Smith's Sermon. It is to be hoped that they will correct the misrepresentation, and give the correction as conspicuous a place in their paper, as they have done the false charge.

NEW HAMPSHIRE.

ORDINATION AT LEOMINSTER. On Wednesday, the 25th inst., Rev. Hiram Withington late of the Divinity School at Cambridge, was ordained as Pastor of the First Congregational Society, in Leominster, as successor of Rev. Mr. Stebbins, now Principal of the New Divinity School at Meadville.

A more particular account of the services on this occasion will be given next week.

FOREFATHERS' DAY. The anniversary of the landing of the Pilgrims, (Dec. 22nd) is commonly called 'Forefathers' Day,' in the Old Colony. It occurred on Sunday last, which was the 224 anniversary. Though we do not probably, regard the day with the depth of feeling which it inspired in the breasts of our ancestors, it was nevertheless remembered and feelingly and eloquently referred to by several of our clergymen on the last Sabbath.

NEW PUBLICATIONS.

'The Stay and the Staff taken away.' A discourse occasioned by the death of the Hon. William Prescott, LL. D. Delivered in the Church on Church Green, December 15, 1844, by Alexander Young.—Boston, Little & Brown, 1844: 8vo, pp. 34.

There are not many occasions which justify a minister in devoting the services of public worship to the commemoration or the honor of an individual. There is scarce any degree of private worth, or of excellence in domestic relations, which would be allowed among us now, without the force of peculiar circumstances, to receive so marked a tribute. And on the other hand, there is no degree of public eminence, enjoyed in life by one who fills a high station, which could claim for him in death such a marked tribute, did not private virtues accompany the distinctions of place and talent. There are too many painful bereavements, and, we may add, with some satisfaction, there are too many excellent men and women summoned away from the places which they have filled in our religious societies, and in our community, to admit even a passing reference to them in the pulpit, except to include them in the grateful acknowledgment of prayer to God 'for all his servants departed this life in his faith and fear.' In most of such bereavements, the vacant place in the house of worship, and the signs of mourning among those who bring their sorrow within its walls, must alone declare to the congregation that one who was worthy has passed away.

Yet there are occasions which not only justify but demand a departure from the needful rule of a silent respect in the sanctuary, for the more frequent bereavements of life. The pastor of the New South Church met such an occasion, when he preached the excellent and most impressive discourse now before us. The late William Prescott was one of the honored and truly venerated men of our favored community. The tribute of respect which such men receive through their lives, the unqualified regard which all classes of citizens feel for them, the reverence with which they are looked upon as they pass through the streets, is one of the most refreshing evidences that public virtue and private excellence are the noblest distinctions of man, and that wherever such traits are thus honored, they must have an unbounded influence. We have already missed from the streets, where he was wont to seek his daily exercise, the venerable form, which was but slightly bowed by more than fourscore years. When such men pass before our eyes, suggesting, in one thought, how much is expressed by, and how much depends upon their influence and character, we cannot repress the wish that they might be spared to us even after increasing infirmities and full preparation might prompt them to desire a release from life. They are the pillars of our community. They speak through the long lessons of their lives, to three generations, to the remnant of their own early companionship, to those, who in active life, have regarded them as fathers and guides, and to the young, who are taught to look upon them with that reverence which old age so eloquently enforces, when the grey head and the bowed form designate the ancient and honored man, and the practical Christian.

Mr. Young's discourse is a commentary on a text most singularly appropriate to the character, the professional life, the influence, and the example of the late Mr. Prescott. The text is Isaiah iii. 1—3. 'Behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay, and the staff—the judge, prudent and ancient, the honorable man, and the counsellor.' All these titles, with their epithets, belonged to the subject of his discourse, and we may add that all of them were graced and brought into new esteem by his faithfulness and rectitude. Mr. Young in a few brief and forcible paragraphs describes in what general sense the judge, the honorable man and the counsellor is the stay and the staff of a people, what great interests are entrusted to them, what confidence is reposed in them, and how much their righteous conduct will do for a community. He then applies these general truths to the signal example by which we have lately been blessed. In all the public and private relations of life, Mr. Prescott was an example. A lofty and unsullied virtue united in him with a most winning humility. In the many public cares to which he was called, in the large and serious business which was confided to him, in his connection with a religious congregation, as a man of wealth willing with an open heart and hand to favor all charities, as a husband and father, and as a private citizen, he was in all things a model of public, of social, of domestic and of Christian virtues.

After Mr. Young has properly commended him as an example as a judge, an honorable man and a counsellor, he with great delicacy and with sincere gratitude exalts him as a parishioner and a devoted and faithful friend. The society to which Mr. Young ministers has of late been bereft of several distinguished men, the delineation of whose virtues has been a most impressive theme for the pulpit, and the pastor could not well avoid referring to them all as he does, as witnesses to the power and sufficiency of that faith under which they were reared, and which they fondly cherished.

At the close of the discourse are printed the proceedings of the Suffolk Bar, and of the Supreme Court of the Commonwealth, on receiving the intelligence of Mr. Prescott's decease.

We give to our readers several extracts from the discourse.

WILLIAM PRESCOTT was born on the 19th of August, 1762, at Pepperell, in the county of Middlesex, in this State. He sprung from a most honorable parentage. He was the only son of a New England farmer, who drove his own team a-field, and ploughed his own acres. That same farmer was Colonel William Prescott, who, on the 17th of June, 1775, at the head of the raw recruits of the New England militia, twice broke the serried ranks of the British grenadiers and light infantry, as they marched up the slope of Bunker Hill, and drove them in confusion and dismay to their boats.—He was blessed with a most excellent and pious mother; and, like many other eminent men, he owed to her early influences some of the peculiar and prominent traits of his mind and heart. She possessed the same firmness, mildness, and high principle which characterized her son; and the profound veneration for the Deity, and the deep religious sentiment, which were obvious to all who knew him intimately, were probably implanted in his breast as he stood by his mother's knee. It was, doubtless, his strong filial reverence and affection that prompted him to retain in his possession his paternal acres, and led him to spend a few months every year, in rural hospitality, at the old family homestead. * * * * *

Regarding him as a statesman and a patriot, he died at a fortunate time for himself—at a momentous crisis in our affairs—out of which may God, in his infinite mercy, bring us with our national escutcheon unstained, and with no drops of blood upon our garments! He was spared the shame and mortification of seeing our territory enlarged by the indefinite extension of slavery, with its intolerable evils and accursed wrongs. I say he died at a fortunate time for *himself*: for the infirmities of age would have prevented him from taking an active part in the decisive measures necessary to check and prevent this great national calamity. Had this object been attempted some years ago, in the time of his vigorous manhood, he would have been among the first, I doubt not, to meet it, calmly, yet manfully, and fearlessly. For he was a man of indomitable moral courage. I have myself heard him say, that it behooved every New England man, who consented to take a seat in the great council of the nation, to go there resolved to submit to no affront to the North, and steadily to repel every encroachment on the rights of the free States. And was he not right? Do we not need more such men there, at this crisis, as that 'old man eloquent' and brave, who has for so many years fought, almost single handed, the battles of liberty against a host of foes, and has at last triumphantly vindicated the right of petition? Do we not how greatly need the prudence, the calmness, and the courage of such men as WILLIAM PRESCOTT, who might tell us what we ought to be prepared to do in case this dreadful evil is fastened upon us? Never has there been a time, since the first outbreak of the Revolution, when the wisdom of the ancient judge and the prudent counsellor was more needed. Yet, as I have intimated, God may have taken him away in mercy from witnessing this foul blot upon his country's character and honor. Tacitus, in his life of Agricola, mentions it as some alleviation of his premature death, that he escaped the worst times, and did not see the courts of law closed, the senate surrounded with an armed force, and havoc and slaughter stalking through the land; and then adds, 'Tu vero, felix, Agricola, non vitæ tantum claritate, sed etiam opportunitate mortis.' And may we not deem it fortunate, rather I should say providential, that our venerable friend did not live to see this dark deed consummated—did not live to see the constitution violated, or the union shaken to its centre, or the nation plunged into a foreign or a civil war!

'He sleeps well.
Treason may do its worst; nor steel, nor poison,
Malice domestic, foreign levy, nothing
Can reach him further.'

* * * * * * *

Judge Prescott is the last of that remarkable class of clear-headed and strong-minded men, all emigrants from the county of Essex, whom this Church adopted, and fostered in her bosom, and is proud of enrolling among her children. THEOPHILUS PARSONS, GEORGE CABOT, NATHANIEL BOWDITCH, WILLIAM PRESCOTT—I name them in the order of their decease—where will you find in any church among us another such brilliant galaxy of names—such a combination of talent, wisdom and virtue—men who have stamped their characters upon this community, and will be held here in everlasting remembrance?

Brethren, I love to reflect that such men have been of us and with us—that they have lived with us, and worshipped with us, and died with us—that they have been with us in heart and soul, in unity of religious sentiment and principle. And when doubts are at any time expressed in my hearing of the efficacy of our peculiar system of Christian faith, I point to the characters of these men, formed under the influences of this faith and the instructions of this pulpit. I say 'By their fruits ye may know them. He that doeth righteousness is righteous.'

My friends, it is a precious privilege which we of this ancient church enjoy, that we have a noble and sacred ancestry—that we can look back in our annals to hoary heads that have been found in the way of righteousness, to venerable names that make a part of the history of the commonwealth and country, and stand high on the rolls of juris-prudence and science. We have a glorious history, that yet remains to be written, and which will include the biographies of the learned and eloquent ministers of this church, and of its eminent laymen, and of its cultivated and pious women, not a few—may the living ones return late to the stars!—who have been full of good works and alms-deeds which they did.

Let us cherish their memories—the memories of the sainted dead. Especially let the young men who are now coming on the stage of life, look to the example of integrity and lofty principle which these great and good men have left. Let them be taught by their success in life, by the enviable fame which they gained, and, more than all, by the affection and reverence which are cherished for their memories, and by the tears and regrets with which they were followed to their graves,—that the only path of virtue,—and that if they would be remembered hereafter, they must first be respected and loved by a living generation whom they have served and blessed. * * * * *

He lived to enjoy a serene and happy old age Never has it been my privilege to witness one more tranquil and delightful. His last years, which with the old man are usually a burden and a toil, were amongst the best and happiest of his happy life. How much pure and rational enjoyment did he receive, and how much did he impart, in his truly patriarchal abode, in the midst of his children's children! It was in his old age, too, that a grateful country honored him for the services which his family, in three successive generations, had rendered it by the sword, the tongue, and the pen Fortunate indeed was he in the ascending and the descending line of his generation; looking backward with filial admiration to the brightening fame of his brave progenitor, and forward with paternal pride to the widening reputation of a descendant who, by his writings, has done so much to instruct and delight the world.

Scenes in my Native Land, by Mrs. L. H. Sigourney. Boston: James Munroe & Co., 12mo., pp., 319.

This beautifully printed volume is a fitting companion for the last preceding work of the accomplished authoress, the 'Pleasant Memories of Pleasant Lands.' She does in this for her own country, what she did in that for some fair regions and storied localities of Europe. There is a great variety of subjects and topics in the volume before us, and they are severally presented to the reader in a becoming mood of mind, with a serious simplicity, or with a cheerful gayety of thought and language. Of course, the power of associations, and the weight of ancient memories do more to impress the subject of her previous volume with interest, than they can possibly do for any scenes or histories in this land. Still there is romance here, and there are scenes and objects which address the deeper feelings of the heart, and move to melancholy or kindle the fancy. Many of these, such as local narratives, domestic occurrences, and impressive occurrences, Mrs. Sigourney has portrayed and described, now in prose, then in poetry, with a fertility of imagination and a beauty of diction, which characterise her as a writer. May her volume join everywhere the companionship of its predecessor, and add to the deserved esteem and fame which belong to Mrs. Sigourney.

NEW GAMES.—William Crosby has lately published two very interesting and instructive Games, adapted to different ages, and well suited to this happy season of gifts. The first, called the Game of the Races, or the 'Race of Improvement,' by the Author of the Improved Game of Dr. Busby, is a very ingenious combination of the chances of numbers by the spinning of a *tertotum* with certain blank stages of a race, or bright pictures in its judicious progress Thus a useful talent in children is exercised and improved, while certain good moral lessons are conveyed in a most engaging manner. The second Game, called 'The Strife of Genius,' consists of sixty ornamented cards, bearing the names, the countries, the ages, and the dates of the deaths, of the most distinguished Poets, Philosophers, Orators, Warriors, Reformers, Astronomers, Dramatists, Novelists, Painters, Sculptors and Architects. The mere enumeration of this list suggests how very pleasantly and invitingly a vast deal of information may be obtained and exhibited by the various games which may be played by these cards. The common disapprobation extended to all games of chance, can of course have no just reference to such games as these.

Lays of the Gospel, by S. G. Bulfinch. Boston: James Munroe & Co. 1845. 12mo. pp. 194.

We know no better service which a poet can render to a community and to the world, than to link the beautiful narratives and the sacred scenes, and the holy lessons of Scripture to the melody of verse. A mind filled with such poetical illustrations is furnished with the best food for many lonely, and for all serious hours. Mr. Bulfinch in this beautiful volume has given to us a hundred lyrical compositions, illustrative of the narratives in the Gospels. A few of the pieces have been published before, in a somewhat different form. The volume almost amounts to a poetical commentary on a Harmony of the Four Gospels, and embraces every incident and parable and discourse of the Savior's ministry. There is sufficient variety in the metrical construction of the pieces, to relieve the mind, and to help the memory. This precious volume cannot fail to win favor, and to receive a wide circulation. There must be many who can appreciate it, and the privilege of learning the pieces it contains ought to be made a reward and a pleasure in our Sunday Schools.

James Munroe & Co., have just published, in 12 mo. pp. 336, a volume entitled—"Expository Lectures on the Principal Passages of the Scriptures which relate to the Doctrine of the Trinity,' by George W. Burnap, Pastor of the First Independent Church of Baltimore. This volume, as its title imports, is exclusively occupied with subjects which long controversy has connected with the Doctrine of the Trinity. It contains Fourteen Lectures, with the following titles,—Introductory—Trinity and Unity—First Chapter of John—Prophecies in the Old Testament—First Chapter of Hebrews—The Book of Revelation—Incarnation—God and Christ—The Two Natures of Christ—The Holy Spirit—The Atonement—Saving Faith in Christ—Origin of the Trinity—Baptism of the Church. We shall refer to this volume again, as soon as we have leisure to examine it. We are tempted to praise it before perusing it, from the well known signal abilities of the author, and his long preparation for this work.

Saxton & Peirce have in their extensive rooms, recently much enlarged, a most splendid display of rich works adapted for presents, besides a great variety of literary wealth, which may be all the weightier for its deficiency in outer adorning, and the cheap prices at which it may be purchased.

For the Register.

MESSRS. EDITORS,—Perhaps the following extract from Franklin's autobiography may be of interest to your readers. It is to be hoped that whenever and wherever ministers so far forget their high mission, as to follow the example of Franklin's pastor—and lay all that stress, which belongs of right only to matters of life and practice, upon those of mere form, or of sectarian distinction, the best part of their hearers will follow the example of Franklin himself—especially of they make as good a use as he did—of Sunday and all his other time.

Yours truly, —— ——.

"I had been religiously educated as a Presbyterian; but though some of the doctrines of that persuasion, such as the eternal decrees of God, election, reprobation, &c., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles. I never doubted, for instance, the existence of a Deity; that he made the world and governed it by his providence, that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crimes will be punished, and virtue rewarded, either here or hereafter. These I esteemed the essentials of every religion; and being to be found in all the religions we had in our country, I respected them all, though with different degrees of respect, as I found them more or less mixed with other articles, which without any tendency to inspire, promote, or confirm morality, served principally to divide us, and make us unfriendly to one another. This respect to all, with an opinion that the worst had some good effects, induced me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increased in people, and new places of worship were continually wanted, and generally erected by voluntary contribution, my mite for such purpose, whatever might be the sect, was never refused.

Though I seldom attended any public worship, I had still an opinion of its propriety and of its utility when rightly conducted, and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He used to visit me sometimes as a friend, and admonish me to attend his administrations; and I was now and then prevailed on to do so; once, for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting and unedifying; since not a single moral priaciple was enforced or inculcated; their aim seeming to be rather to make us *Presbyterians* than *good cittizens*.'" [Spark's Life of Franklin.

TRINITY HALL REPORT.

This is the title of the City Episcopal Mission, conducted by Rev. E. M. P. Wells. It is an interesting and well written document, containing some valuable suggestions in regard to the condition of the poor and the best modes of physical relief and moral elevation.

The following passage presents a matter worthy of careful consideration.

Mr. Wells gives the following synopsis of his official labors.

'Another fact, which I have noticed, and which is of importance to the poor, is that in the bestowment of both public and private charities, the improvident, the heedless, the dirty, are more generally assisted than the provident and the tidy. If a person is clean, whole and tidy, or the room is clean and orderly, though very poor, they are thought not to need assistance, (I have known them to be told so) and the next neighbor, who, perhaps *wastes* more than the others *get*, are thought to be more needy, because they are in dirt, confusion and cheerless

ppearance. An old, respectable, but disabled an applied for wood last winter to the city; e and his wife had been furnished for several inters, but were then refused. The reason for efusing them was, that they apppeared decent-. The man could do little or nothing, through nfirmity, and the woman, though 65 years old, upported themselves by taking in washing. When the man urged his necessity, he was reminded that he wore a very decent coat on Sundays. Now the history of that coat was, that ix years ago, by saving a ninepence and a quarter of a dollar at a time, five dollars were obained, and a second hand coat was purchased, nd once a week it was put on to go decently to hurch in. How much clothing in the mean ime has been obtained and improvidently deroyed by those who got the wood which was refused to the old people!'

* * * * *

'My official ministrations have been as follows:—In the regular service of the church I have officiated 160 times, and had the services of my brethren, who have kindly officiated for me when absent, 13 times; administered the Communion 16 times; Baptized 28; Catechised openly in the church' 9 times; have attended 14 funerals; have assisted at 28 other meetings; delivered 10 lectures before moral and benevolent societies, and officiated as chaplain 36 times.

I have made 1911 visits (at 160 of which I have had prayers) to 245 families, over 100 of which are connected with our Mission at Trinity Hall, among which are 85 communicants. On two occasions we have had 34 confirmed, and 10 are now waiting for that ordinance.'

For the Register.

MONUMENT TO DR. TUCKERMAN.

It will be remembered that we called attention two weeks since to a public meeting of such as were interested in the monument to the memory of Dr. Tuckerman. We are happy to say that there was a good attendance and that a strong feeling of sympathy with the object was expressed. Representatives were present from several denominations, and it was stated that many among all Christians would wish to unite in this expression of gratitude and respect to the memory of one who by his public labors had left an influence upon the whole city in which he lived. Henry B. Rogers Esq. was chosen Moderator of the meeting and remarks were made by Hon. Stephen Fairbanks, Rev. Dr. Parkman, Hon. Richard Fletcher, Deacon Grant and others. A committee of two from our various religious societies was chosen to attend to collections in their respective churches, and to report at a meeting to be called within one month. We understand that the gentlemen chosen are entering vigorously upon the work, and we hope they will meet with that success which the excellence of the object deserves. Dr. Tuckerman's life, as all know, was distinguished for its Christian philanthropy, whether we look upon his labors for twenty-five years as a faithful minister of the Gospel, or at his after toils in this city, where his whole course was marked by eminent usefulness. This whole community feel the value of his services. Multitudes of Christians, of every name, have felt strengthened and cheered by the memory of his perseverance and fidelity. Four years ago, from the untiring zeal with which he prosecuted his labors, he became exhausted, and after a severe illness was taken from us. His remains repose at Mount Auburn, and as yet no stone marks the spot of his rest. We cannot think there is one among us who would not consider it a privilege to contribute somewhat, that a fitting memorial may be raised as a token of our respect and heartfelt gratitude.

OBITUARIES.

MRS. REBECCA PRENTISS.

Died, in Somerville on Saturday last, Mrs. Rebecca Prentiss, aged 85. She was a neice of Benjamin Kent, of Revolutionary memory, and in many particulars a Lady of the Old School. Although during her life the sects of Unitarians and Universalists in this country have established themselves, she was a liberal Christian when the distinctive appellations were Calvinists and Arminians, and has always remained so. Her Father, Captain Rockwell of Connecticut, was lost at sea, as were all her brothers in early life, and her mother and herself remained comparatively isolated and alone. Both became successful teachers, and some of their scholars who are now scattered in almost every section of our widely extended country, can give testimony with myself how much we owe to them for their kind and maternal exertions. For six or eight years Miss Rockwell was Superintendant of the Boston Female Assylum, and she retired from that Institution on her marriage with Mr. William Prentiss. At her residence in Newton she remained 5 or 10 years much beloved and respected. After this she recommenced teaching in Cambridge and continued there perhaps from twelve to fifteen years when her age admonished her to retire. Mrs. Prentiss was a literary Lady of the Old School. She was familiar with the best English classics, more especially in the department of Poetry, and although simple and unaffected in her manners, she was naturally enthusiastic and imaginative. She died with all the hopes of the Gospel and of a blessed immortality. G. C. H.

MRS. LOUISA APPLETON.

Died in Dublin, N. H., Nov. 3d, Mrs. Louisa Appeton, wife of Mr. Jesse Ripley Appleton. In the death of Mrs. A. her friends, and the whole circle in which she moved, have sustained a severe loss. But what is their loss, we trust is her gain. Her disease was that fatal one, consumption. She was not flattered as many are with hopes of recovery, but had other and better hopes which sustained her spirit. She was a member of the First Congregational Church, and interested in the benevolent efforts of our denomination. For many years she had been Secretary of the 'Dublin Ladies' Bible Association,' and did much in her sphere for the circulation of the sacred Scriptures. Her faith in the doctrines which she had professed, in health and strength, did not waver in sickness and debility. She was calm and resigned in the prospect of death, and fell asleep at the age of thirty-seven, trusting in God the Father and his Son Jesus Christ.

'Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing,
That death has lost his venomed sting.'

*** Among the new publications for juvenile readers, we observe the 'Morton Family' published by James Munroe & Co., and written by a young lady, now deceased. The story is interesting, and the moral it conveys, a transcript of the pure mind of its youthful author. It is recommended to the notice of those, who are in search of presents for distribution, during the present holidays.

RAILROAD TRAVELLING.

The following communication was intended for insertion last week, but was excluded, with other communications, from want of room.

Messrs. Editors:—On Saturday 7th inst., I came through from New York on the Long Island route in fine style, via. Stonington, performing the route in eight hours fifty-nine minutes running time. The Long Island Road, ninety-six miles was run in three hours and nine minutes, the Stonington, forty-seven miles in two hours and five minutes, and the Providence and Boston in one hour and thirty-four minutes, making six hours and forty-eight minutes, performing one hundred eighty-four miles on the three railroads, and two hours and eleven minutes in crossing in the Mohican, twenty-eight miles from Greenport to Stonington. This might have been done by the Rhode Island or the New York and probably the Champion as now altered in one hour and forty-five minutes; saving there twenty minutes. I have named running time. Would that the delays and stoppages were *no more than they ought to be*. On the Long Island railroad they are not: at the two waterings but eight minutes were consumed, and a delay of ten minutes in backing more than two miles in meeting an extra train from Norwich, owing to the break down of the Worcester. At Greenport ten minutes were taken, three in getting passengers and baggage cars on board the Mohican, and and seven minutes in winding the boat, or turning her and getting ready to start, which ought to have been done before the arrival. On arriving at Stonington the same inexcusable delay occurred in landing and taking the cars and getting started. Sixteen minutes were here taken while six were ample; ten minutes having been consumed in winding or turning the boat before landing, which might have been done after the passengers were landed and the cars under way. On the Stonington railroad eight minutes taken in watering at Kingston, while four are sufficient (as they watered in three at the Framingham station on the Long Island road) and five minutes in waiting for an accommodation train *which ought to have waited for us*. At the ferry a bungling management consumed twenty minutes in crossing and taking the cars, while fifteen minutes is ample and a large allowance to perform the whole. Six minutes of this time was lost by the bad management of the Providence railroad in not having but one car to take the Long Island passengers, when two or a sufficient number should have been ready. At Seeconk, we were detained fifty-two minutes—almost an hour, in waiting for two trains, when by proper management on this road no time should have been lost. My fellow passengers will bear me out in this. Five minutes only were taken to water at Mansfield. Eighty-nine minutes, or about an hour and a half were wasted on the route by bad management;—viz., seventeen minutes lost by the Mohican, nine minutes by the Stonington road, eleven minutes between the ferry boat and Providence road (I might say fifteen with propriety) and fifty-two minutes also by the Boston and Providence road alone. As this Long Island route has been in operation some two or three months, a traveller might have supposed it would have given ample time for the gentleman managers of this road to have arranged the trains properly, and it is to be hoped that ere long this evil to the traveller may be remedied.

Messrs. Editors, I am not a stockholder in any railroad: but simply a traveller on them. I have travelled over them East, West, North and South—and have been over almost every road; and though I have no connection with any road, it is but justice to say, there is no route of any distance in the United States that will compare with this Long Island route in the rapidity of travel, and few or none surpassing it in the care or comfort of the cars. Think, gentlemen, of travelling thirty-two miles per hour including stops. This has been done on that road. It has been run with a train of passengers within three hours, including stops. It is to be hoped that some of the gentlemen Directors, Presidents or controlling stockholders on other roads will take a trip over this road and improve by the lesson they may there learn.

This communication is called forth by no hostility, either to the Stonington, the Boston and Providence or the Norwich and Worcester roads. It requires not, however, the eye of prophecy to foresee that the New Haven and the Long Island must be *the routes* between New York and Boston. When the New Haven and New York shall be completed, it will hold such a position of general similarity to the Long Island that the competition which may be expected, will undoubtedly produce a liberal and friendly policy between the gentlemen having control of these routes, and thus promote the comfort and convenience of every traveller. Should the Long Island railroad open in the spring with the deservedly popular steamers Massachusetts and Rhode Island, a route from Greenport to Fall River, on the completion of the railroad from Taunton to Fall River, and taking the now great watering place of Newport on the way, it must be the popular summer route. Thus ninety-six miles to Greenport in three and a half, seventy-two miles to Fall River in five hours, and forty-two miles via. Taunton to Boston in one and a half hours would make ten hours, or fifteen minutes might be added to the latter and thirteen more for stopping at Newport, making the time ten and a half hours. What effect the completion of the New Haven and New York railroad may have upon the respective cities of New York and Boston, the writer will leave to the wise speculations of those who in State street do congregate, claiming no seniority of wisdem or sagacity in these matters, but satisfying himself with the simple cognomen of Junior.

New Jersey. During the vacation at the Princeton Theological Seminary, some of the students have been employed by the American Tract Society to traverse the destitute parts of New Jersey, as Colporteurs, particularly in the region of the Pines on the South, and the mountains on the North. The volumes distributed by seventeen persons, each performing about 34 days service, was 3481

The number of families visited was 5,538, of whom 797 were destitute of all religious books except the Bible, and 559 had not the Scriptures, 362 of whom were supplied.

Three students also labored in destitute parts of Pennsylvania, visited 2,355 families, sold 2,124 volumes, amounting to $523, and distributed 535 volumes and 30,000 pages of Tracts gratuitusly: 436 families were destitute of the Bible, and one-fourth of the familes had no religious books except the Bible.

Deed of Emancipation. The following copy of a deed of emancipation executed recently by Mr. Clay in favor of his servant Charley is from the Philadelphia United States Gazette of the 21st inst.

Know all men by these presents, that I, Henry Clay, of Ashland, for, and in consideration of the fidelity, attachment, and services of Charles Dupey (the son of Aaron, commonly called Charles, and Charlotte) and of my esteem and regard for him, do hereby liberate and emancipate the said Charles Dupey, from this day from all obligation of service to me or representatives, investing him, as far as any act of mine can invest him, with all the rights and privileges of a freeman.

In testimony whereof, I have hereunto set my hand and affixed my seal, this 9th day of December, in the year of our Lord, 1844.

H. CLAY. [Seal.]

Sealed and delivered in presence of
Thos. H. Clay.

Church of England. The following passage is from Willmer & Smith's European Times of Nov. 18th.

The extent of Puseyism in the Church of England. The Record, the organ of the Evangelical church party, alluding to the secession of Mr. Newman from the church (which by the way, has since been contradicted), says, 'We are now, in all probability, on the verge of a considerable secession from our venerable establishment. The fact we believe to be, that Mr. Newman would have gone over to Rome a year ago, could he have carried Dr. Pusey with him. But Dr. Pusey was not ready, and his secession without Dr. Pusey would have had comparatively little effect. From the intelligence we have received, we think it probable that about thirty Masters of Arts, in Oxford would accompany Mr. Newman, if Dr. Pusey secedes also; and we have heard it computed by those well qalified to form a just opinion of the case, that in Oxford, Cambridge, and over the country at large, there will be in all about a hundred of the Tractarians who will secede to their appropriate place within the bosom of Rome, if Mr. Newman were accompanied by Dr. Pusey. Such a consummation is devoutly to be wished, as it regards the highest interests of our church.'

Mr. Payne—Nullification—Blood. We quote from the National Intelligencer the following passage from a late speech of Mr. Payne of Alabama, in Congress. We do it not to express an opinion on the subject of his speech, but only on the reckless and murderous tone and spirit of it. These, indeed, speak for themselves with sufficient distinctness, to every humane and Christian mind, and require no comments of ours.

The following are the closing sentences.

'They had submitted to the compromise act and faithfully obeyed it. But no sooner did their share of its benefits begin than in a moment the advocates of protection violated the plighted faith and struck down the compromise. The South felt that she had the power, and she meant to redress her wrongs. They could escape from the hands of the oppressors. Too long had they tamely submitted:, and like the liberated Israelites, they had now passed the Red Sea; they stood on the summit of Pisgah, and thence their eyes had in full view the *Promised Land*. If you refuse us justice, cried Mr. P., we will find our remedy. Whenever the question comes to be between unconditional submission—that is between slavery to a dominant and irresponsible body of interested men—I tell you we shall RESIST; and, for aught I know, or care, millions of swords may leap from their scabbards and drink deep, deep of blood! That is my feeling. I am ready to meet that question, wherever plunder or impudent interference with the concerns of others is the object attempted. I for one shall do my duty.

The citizens of Buffalo have held a public meeting in relation to the improvement of their harbor.

The U. S. ship Decatur has captured two Spanish brigs full of slaves and specie, on the coast of Africa, and sent them to the island of Ascension.

Governor of South Carolina. William Aiken has been elected Governor, and J. E. Irvine Lieutenant Governor, of South Carolina.

New Railroad Proposed. We understand that a meeting was held at Lancaster in this State on the 9th inst., to take preliminary steps for opening a communication by railroad between Worcester and Nashua, N. H. A survey of the route was directed and a committee chosen to ascertain the amount of travel and transportation the towns through which the road will pass, will be likly to furnish.

Betting on Elections. The papers state a merchant of Utica failed recently, in consequence of the loss of $24,000 which he had bet on the late Presidential election. He is said to have failed for $27,000.

It is worthy of inquiry whether there were not many among the merchants who trusted this reckless and unprincipled man, and who justly reproach and condemn him for his wickedness, who were themselves guilty, to a greater or less extent of the same wickedness, during the late election. As the *principle* violated is the same, and they who thus transgressed herein condemn themselves, it is to be hoped that they may learn wisdom and patriotism by their sufferings, and set an example of better principle in future.

Indiana. Governor Whitcomb of Indiana, informs the Legislature of that state, that the interest on the public debt cannot be paid. He proposes no scheme for honest efforts, and holds out no hope of future honesty. He appears content with the present state of insolvency. The public debt is $15,000,000, the interest on which is $750,000. There is a want of honesty in this state of things, and a want of decency in the manner in which it is announced. [U. S. Gazettee.

The Aristocracy of England. A poor country girl travelled from Gee Cross near Manchester, to London, during the troubles in the time of Charles the First, to seek a place as servant. Failing in this object of her ambition, she engaged herself as, what was called tub-woman to a brewer—that is, she carried out the beer from the brew-house. Pleased with her healthy, handsome face, the brewer raised her to the position of his servant—then that of his wife—finally to that of a widow, with a handsome dowry. She engaged Mr. Hide, then celebrated as a clever lawyer, to settle some puzzling money matters for her, and, as his own money matters happened to be not only puzzling, but in a hopeless state, just then, he proposed to the rich widow and married her. Mr. H. became Lord Chancellor, and Earl of Clarendon.

The only daughter of the marriage became wife of James II. and mother of the princesses Mary and Ann; and so the poor tub-woman ended her life as Countess of Clarendon, wife to the Lord Chancellor of England, and mother to one, and grandmother to two Queens of England.

Appointments by the President, by and with the advice and consent of the Senate. J. P. Schatzell, to be consul of the United States for the port of Matamoras, in the place of R. H. Bell, deceased. James Miller, to be collector of customs for the district of Salem and Beverly, Massachusetts. Cornelius P. Van Van Ness, to be collector of customs for of New York. Lorenzo F. Lee, to be collector of customs for the district of Bridgetown, N. J. Wm. H. Marriott, to be collector of customs for the district of Baltimore, Md. Charles A Hassler, to be a surgeon in the navy from the 22d of July, 1844. James Hamilton, Charles H. Oakley, Bernard Henry, Jr., Robert T. Maccoun, Wm. A. Harris, and Robert E. Wall, assistant surgeons in the navy. James A. Semple, to be purser in the navy from 12th October, 1844. Benjamin F. Browne, to be deputy postmaster at Salem, Massachusetts, vice Caleb Foote, removed, Simeon Bailey, re-appointed deputy postmaster at New Bedford, Massachusetts. James Hoy, Jr., to be deputy postmaster at Philadelphia, vice John C. Montgomery removed.

FOREIGN INTELLIGENCE.

ARRIVAL OF THE ACADIA.

The steamship Acadia arrived on Saturday, bringing London and Liverpool papers to the 4th inst. Capt Harrison reports that this is one of the stormiest passages he has ever made across the Atlantic. On the 12th and 13th they were obliged to lay to 35 hours, the gale was so severe from the N. E.

The Acadia brought 55 passengers from Liverpool to Boston and 10 from Halifax.

In England and Ireland things were as quiet as usual. The Queen has suspended her visits to the nobility, and was said to be "attending personally to the duties of maternity at Windsor Castle, or making preparations for the enjoyment of the approaching festive season of Christmas."

Another dreadful colliery explosion had occurred at Cwm Avon, Neath, Wales, by which fifty or sixty lives were lost. The works were so badly shattered that only four bodies had been recovered.

Parliament is to meet on the 4th of February next.

The Princess Maria Matilda died on the 29th ult. She was in her seventy-second year, and was the only daughter of Prince William Henry, Duke of Gloucester, who was brother of George III, and whose only son, the late Duke of Gloucester, died in 1834. Her Royal Highness, whose rank and personal attractions might naturally have been expected to induce many offers of matrimonial alliances, never entertained any overtures of that nature, though it is said that George IV, if not among those who actually proposed marriage to her, might be reckoned amongst the number of her ardent admirers. Her brother married her cousin-german, the sister of the King; and on the death of Queen Caroline, it was currently remarked that the subject of this notice might, if she pleased, have succeeded that princess on the throne of England.

Trade in the manufacturing districts of England was brisk, though it was what is usually called the dull season. The iron trade was also very brisk.

American provisions continue in good demand and the imports particularly of Cheese had been large.

The Great Western, arrived at Liverpool on the 23d in 13 1-2 days from New York, and the Hibernia on the 28th, in 12 1-2 days from Boston.

The banking house of Messrs. Rogers & Co. London, was robbed on Sunday night the 1st of Dec. of about $200,000. It was supposed the robber had gone to America.

Her Majesty has offered a full pardon to any one of the guilty parties who will give such evidence as will procure the conviction of the other offender or offenders, and three thousand pounds reward is also offered.

Mr. O'Connell had returned to the Irish metropolis full of health and vigor. On his way, he had been feasted at Limerick. He attacks Whigs and Tories with almost equal bitterness; but the concentrated essence of his venom is poured on the head of Louis Philippe, and, incidentally, on the most influential portions of the French press.

The total number of letters despatched through the post office, London, in 1838, was 75 millions; in 1843, upwards of 230 millions.

A new postal arrangement has been entered into between France and Greece, by which the postage in both countries is greatly reduced.

The French minister of the interior has just appointed a special commission to report on the advantages of the system of electrical telegraphs, and the possibility of their application.

The Russian government, in the kingdom of Poland, has issued an order, by which all males, without distinction, are henceforth prohibited from contracting marriages till they have completed the thirtieth year of their age.

A letter from Frankfort mentions the illness of Madame Meyer Amachel Rothschild, who is now 99 years of age. The eldest of her sons made a vow to give the poor a sum of 40,000 florins if his mother accomplished her 100th year.

The Society of Innkeepers, London, refused, last week, to drink the health of the present lord mayor.

Queen Victoria has sent three carriage-dogs of great beauty as presents to King Frederick William of Prussia.

Mr. Washington Irving, Charge d'Affaires of the United States at the Court of Spain, arrived at Bordeaux on the 13th, on his way to Madrid.

A letter from Naples, of November 5, in Galignani, says—"The famous volcano of the valley of Solfatara, near Puzzoli, in the kingdom of Naples, of which the last eruption took place in 1198, but which sent up in 1807 quantities of boiling water, has been for some days exhibiting the last mentioned phenomenon The water which it now emits is strongly charged with sulphur. It issues from the eastern crater in jets of about fifteen to twenty feet high."

Burgess, who was arrested in Boston in conjunction with Elder, for robbing the Bank of England of £8000, by a false transfer of stock, and who was taken over in the Hibernia, was brought before the Lord Mayor of London for examination, on the 30th ult. He was very much dejected, and was remanded until the 4th inst., to give him time to prepare for his defence.

The Cotton market was in a very depressed state, and prices literally fixed by the buyer, owing to the anxious desire manifested to effect sales, many parties having held over large stocks, which they are anxious to dispose of, and others receiving pressing orders from the States to sell at any rate, the consequence is, *fair* quality of Uplands has been sold at 4d per lb., and middling at 3 5-8d per lb., and there is only a very limited sale for *any* description over 4 1-4d per lb. The sales are about 4000 bales a day, and it seems likely that prices will become so depressed that it will be for the interest of the planter to cease for a time sending any Cotton to the ports, unless he is content to sell it at 4 to 4 1-2 cents per lb., which is just about the rate of profit, says the Liverpool Times which spinners in this country make upon every pound of cotton they spin; indeed, unless the production of Cotton is checked by some means or other, 2 to 4 cts. per lb. for ordinary to good quality may soon be the full price any one will be warranted in paying for the article in the various ports of shipment, and this will, of course, leave a little for the planter, that a check to the growth must follow as a natural consequence.

The stock of Cotton in Liverpool was 180,000 bales more than last year, and the new crop was arriving freely.

Liverpool Cotton Market, Nov. 22. Prices have given way during the last week in many cases 1-8 per lb.

29th—There has been a steady demand from the trade throughout the week, but the market having been freely supplied, holders have submitted to a further decline of 1-8d per lb. The fact cannot be overlooked that our market is now lower than at any former period, and probably fast approaching, if it is not already arrived at that scale of depression by which supplies are impeded and the growth discouraged.

Dec 3. The Cotton market is very dull and depressed, more so than at any period for sometime past. Holders are anxious to push off their stocks on any thing like fair terms; there is consistently an abundant supply for buyers to choose from, and prices are fully 1-8d per lb. lower than the quotations of Friday last. Fair Uplands may now be purchased at 4d; Mobile 4 1-4d; and Orleans at 4 3-8d. The sales on Saturday comprised 4000 bales, on Monday 4500, and 4000 bales were sold this day.

Mutiny in a Convent. The German Universal Gazette gives the following:—"A conspiracy by the nuns of the convent of Varaten against the Princess Breakovaz, who, after relinquishing an immense fortune, took the veil in that convent, is the subject of general conversation. At the death of the late superior, these 1100 nuns refused to accept the Princess as her successor, she having excited their animosity by expressing a determination to make a reform in their conduct, which she considered to have been much too free. The rebellious nuns carried their opposition so far as to break all the windows of the convent.

South Carolina. A Bill to provide for "the punishment of persons disturbing the peace of the state by the color of authority from other states of the Union, or from foreign states or powers," passed the House of Assembly, and was sent to the senate on the 14th inst.

North Carolina. The N. C. House of Representatives have rejected a resolution in favor of the annexation of Texas, by a vote of 119 to 62.

☞ There will be a service appropriate to the close of the year, on Tuesday evening, Dec 31, at Rev Mr Huntington's Church, to commence at 7 o'clock.

☞ Among the vast variety of rich and curious things to be seen at the Eleventh Massachusetts Anti-Slavery Fair, now open at Amory Hall, are specimens of the celebrated Ram Mohun Roy's hair, taken from his head after his decease, by his friend the Rev Dr John Estlin of Bristol, Eng., and by him forwarded to this Bazaar, as a relict likely to interest the many who appreciate highly the memory of that great and good man. d28

☞ The Ordination of Mr Herman Snow, recently of the Divinity School, Cambridge, as an Evangelist, will take place Wednesday evening, January 1st, at the Bulfinch street Church. Services to commence at 7 o'clock. Sermon by Rev James Freeman Clarke. The Ordaining Council will meet in the Vestry of said Church, at 6½ o'clock precisely. d28

☞ J. B. GOUGH will lecture on the cause of Humanity and Temperance, on Sunday Evening, the 29th at the Tremont Temple, and on the evening of the 31st, in Faneuil Hall. The subject claims the attention of ALL Christians and those who wish the improvement of our race. M. GRANT,
d28 Pres. B. T. Society.

☞ TUESDAY EVENING. At the last Union Meeting it was unanimously voted to hold a similar meeting on the last evening of the year.

In accordance with this resolution, on Tuesday evening, there will be a Union Meeting at the Pitts st. Chapel, services commencing at 7 o'clock.

All interested are invited to attend. d28

MARRIAGES.

In this city, on Christmas morn, by Rev Dr Sharp, Mr Albert Richardson of Boston, to Miss Nancy Maria Mason, formerly of Sullivan, N. H.

22d inst, Mr Nathl. H. Cate to Miss Lydia M. Young.

In Cambridge, 14th inst, Mr Erasmus A. Norris to Miss Caroline E. Bird of Somerville.

In Dorchester, 19th inst, by Rev Mr Hall, Mr Lyman Willard of Cambridge, to Miss Elizabeth Howe of D.

In Northbridge, 15th inst, by Rev Mr Rice, Mr Joseph Batchellor of East Douglas, to Miss Louisa, daughter of Ebenezer Plummer of N.

In Danvers, Mr Amos Merrill to Miss Abigail A. Upton, daughter of Eben S. Upton, Esq.

In Beverly, by Rev Mr Flanders, Mr Wells Smith to Miss Julia Ann Doane.

In Hamilton, by Rev Mr Kelly, Mr Daniel Roberts to Miss Sally Story.

In Medway, Geo., 29th ult, Mr Henry L. Bullen, formerly of Medway, Mass., to Miss Mary Farrington, of Walden, Vt.

DEATHS.

In this city, on Tuesday, of typhus fever, Mr Chas H. Nealy, 30, formerly of Meredith, NH.

21st inst, Mrs Mary B. Parsons, 37, wife of Samuel Parsons, Esq., and daughter of the late James Allen, Esq.

21st inst, Mrs Mary T., wife of Samuel Knox Head, 29.

In Charlestown, 20th inst, Mr Hugh Mellen, 20.

In Unionville, 7th inst, after a long and severe illness of hip complaint, Louisa Maria, eldest daughter of Abraham and Hannah T. Tilton, 14.

Nov 24, Mary Frances, youngest daughter of widow Catherine Tilton, 4 years.

In Framingham, Oct 5th, David Toumey, 17. His former place of residence was in the westerly part of the State, but the town is not known.

In West Needham, Dec 6, Capt Timothy Bullard, 64.

In Leominster, 7th inst, Mrs Rachel Ball, wife of Dea Micah Ball, 62.

In Somerville, 21st inst, Mrs Rebecca Prentiss, 85.

In Ipswich, 21st, Mrs Sarah Smith, wife of Theodore Andrews, Esq. 42.

In Weston, 18th inst, Mr Amos Fisher, 69, formerly of Boston.

In Newburyport, Mr Stephen B. Marshall, 36.

In Philadelphia, on Saturday evening, 21st inst, at an advanced age, Paul Beck, Esq., of that city.

In Medford, 19th ult, Miss Elizabeth Augusta Torter, 20.

At sea, Oct. 28th, on board the brig Pandora, on the passage from Marseilles to Boston, Mrs Eliza F. Lothrop, of East Cambridge, widow of the late Joseph Lothrop, Esq. of E. C., formerly of Westboro', Mass., 45.

Died, in Deerfield, December 2nd, Frederic Butler, youngest child of C. M. Crittenden, Esq., aged fifteen months.

Peaceful is the slumber now
Of the lovely infant's rest;
The seal of *Life* upon his brow,
The beautiful,—the blest.

Returned, fair spirit to thy home,
Unsullied by the earth;
Bearing thy native purity,
To the fountain of its birth.

We guarded thy young footsteps,
As falteringly they trod;
We trust thee now to a Father's care,
Sweet spirit, rest with God.

Books, Stationery, &c. New Fairy Book. Just published by T. H. CARTER & CO., and for sale by the Booksellers generally, The Fairy Cabinet, containing Fairy Tales from the French and German, 16mo—62½ cts. This collection of Fairy Tales has been selected with care from a great number of volumes, and forms altogether a most interesting and beautiful gift for the young. d28

Littell's Living Age, No 33, for December 28.

—CONTENTS—

Water-cure again; Warlike Talk; Death of Judge Prescott; History of Oregon, California, &c; Broken Limbs; Anti-Bowing Society; A Lesson for Landlords; Mr O'Connell Harks Back; Lord Jeffrey's Contributions to the Edinburgh Review; Harris on Thunderstorms and Protection from Lightning; Dictionary of Archaic and Provincial Words; A Brag Boat and a Brag Captain; Savings-Banks in France; Library of Travel, Egypt and Nubia; Poetry; Scraps.

This day published by T. H. CARTER & CO., 118½ Washington st. d28

Remarks upon Rev George Putnam's Oration, delivered at Cambrige before the Phi Beta Kappa Society in Harvard University, Aug. 29th, 1844. By a member of the Suffolk Bar. Just published and for sale by WILLIAM D. TICKNOR & CO., corner of Washington and School street. d28 3t

New works for youth. Fairy Land, and other Sketches for Youth, by the author of Peter Parley's Tales, illustrated with 8 beautifully colored plates, price $1; Parley's Little Leaves for Little Readers, with many superb plates and tastefully bound, price 50 cents; Simms's Life of General Marion; I'll be a Gentleman; Life of Cromwell; My Uncle the Clockmaker; Marryatt's Settlers in Canada; Paul Percival; Robinson Crusoe, Blake's editon; Mary Howitt's Picture and Verse Book; Poplar Grove; Work and Wages, &c., for sale by SAXTON, PEIRCE & CO., 133½ Washington street. d28

American poulterer's companion. The American Poulterer's Companion, a practical treatise on the breeding, rearing, fattening, and general management of the various species of Domestic Poultry, with illustrations, and portraits of fowls taken from life. Just published and for sale by SAXTON, PEIRCE & CO., 133½ Washington st. d28

ON WEDNESDAY NEXT, WILL BE PUBLISHED,

The Christian Examiner and Religious Miscellany, No CXXVII, for January, 1844.

—CONTENTS—

Art 1. Alison's History of Europe.
2. On the Reluctance to Pray.
3. Festivals of the Ancient Christians.
4. Beauty.
5. The Connection between Intellectual and Moral Culture.
6. The Church.
7. Writings of R. W. Emerson.
8. Religion.
9. Doctrinal Preaching.
10. Notices of Recent Publications.
11. Intelligence.

This number being the commencement of a new volume, the publisher respectfully asks for it the attention of those who are not now subscribers.

A few extra copies have been printed, which will be furnished for examination to any wishing to see it.

WILLIAM CROSBY, Publisher,
d28 118 Washington street.

The Christian in his Closet. Will be published in a few days, 'The Christian in his Closet, or Prayers for individuals, adapted to the various ages, condition, and circumstances of life, by Charles Brooks.

'When thou prayest enter into thy closet.'

By JAMES MUNROE & CO., 134 Washington street. d28

Private Devotion. Exercises for Private Devotion, by the author of Pious Thoughts, &c., second edition, just published and for sale at SIMPKINS'S, 21 Tremont Row. d28

The Child's Friend, for January 1845.—Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

New Year's Eve
Baby's New Year's Gift.
The Meadow Daisy.
Edith Russell, or 'I can't,' and 'I'll try.'
The Child's Prayer of Faith.
The Little Expector, or Fairy Music.
To a Butterfly.
The Story of Caliph Stork, concluded.

This work is edited by Mrs E. L. Follen, assisted by able contributors.

Each monthly number contains 48 pages, 12mo, making two vols a year of 288 pages each. Terms, $1,50 per annum. Subscriptions received commencing with the October or January number. The back volumes will be furnished to subscribers, neatly bound in cloth, for 75c per vol. d28

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